THE UNIVERSALIST Leader

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

December, 1959 — No. 12

The **cover** shows members of the Church School of the Universalist Church, Sixteen Acres, Massachusetts, decorating a "mitten tree." These young Universalists celebrate the birthday of Jesus and the Christmas season by decorating their tree with gifts needed by children of other lands. We recommend this practice to all our Church School members. The Universalist Service Committee still needs mittens for children of other lands.

The **editor** wrote the story of the General Assembly under the caption, **Universalists and Unitarians Vote to Recommend Plan for Consolidation to Member Churches.** Any excellencies of the story are to the credit of his fellow Universalists, the best behaved delegates to attend a Universalist session in thirty years. Mistakes are his.

Max A. Kapp brought the Biennial and Joint Meetings of Unitarians and Universalists to a close on a very high level in his sermon, at the closing church service held in Hendrick's Chapel, Syracuse University, Sunday morning. **The Quest for a New Community** is the text of this memorable sermon.

Philip R. Giles presented the **Report of the General Superintendent** at the Advance Dinner, Wednesday evening. With the exception of that part of the report which dealt with merger, we have reproduced the text of the report in this number.

Carleton M. Fisher, President of The Universalist Church of America, has written for us, **An Open Letter to All Universalists,** which we are happy to include in this number.

Alice E. Dorr, managing editor of *The Universalist Leader,* wrote the story of the **Sixty-Second Convention of the Association of Universalist Women.**

Clifford R. Stetson, minister of the Universalist Churches, Springfield, and Chester, Vermont, and for ten years, Universalist Missionary in Japan, was preacher of the Occasional Sermon. **In Search of Universals** is the text of this sermon.

Universalists and Unitarians Vote to Recommend Plan for Consolidation to Member Churches

CHURCHES RETAIN CHRISTIANITY TIE

Merger Plan of Unitarians and Universalists Revised in Its Final Phrasing

By GEORGE DUGAN

Special to The New York Times.

SYRACUSE, N. Y., Oct. 31—The American Unitarian Association and the Universalist Church of America dramatically reversed themselves today by restoring mention of the Judeo-Christian heritage to their merger plan.

As agreed to yesterday the merger plan had no mention of Jesus or the Judeo-Christian heritage. As now finally revised the plan will go down to all local parishes for ratification.

This morning the Universalists delegates, in a separate business session, voted to reconsider their action of yesterday and unanimously approved a compromise amendment of the merger agreement. The amendment reads as follows:

"To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, and immemorially summarized in the Judeo-Christian heritage as 'love to God and love to man.'" The words "the Judeo-Christian heritage" were inserted in place of the words "their essence."

Explanation is Offered

Universalist spokesmen said later that the amendment had been offered for the sake of unity in the merging bodies and to avoid offending any individuals who might be uneasy about the omission.

Neither body believes in the divinity of Christ nor the trinitarian doctrince of Christianity. Both bodies have always, however, accepted the ethical teachings of Jesus and regarded him as one of the great prophets.

A number of delegates from both bodies had expressed some concern this week over what they regarded as effort[illegible] divorce the merged bo[illegible] their Christian

The Uni[illegible] in sep[illegible]

UNIVERSALISTS and Unitarians voted to accept the final (Third Syracuse Report) report of their Joint Commission on Merger including approval of a definite plan and proposed Constitution and Bylaws for a consolidated national organization at Syracuse, New York, October 31. The votes, Universalist, 238 affirmative and 33 negative and Unitarian, 518 affirmative, 43 negative, and 3 abstentions, came after three days of joint and separate sessions, discussions in small groups, both denominational and interdenominational, and debates in large legislative sessions and joint hearings.

The plan adopted finally was unified by a joint conference committee and then ratified by both bodies. This plan includes enabling resolutions which will set up the necessary machinery for submission to a final plebiscite by the local churches, a majority of 70% of 60% of churches of both denominations voting necessary for approval. If thus approved the plan will be submitted for ratification to special meetings of The Universalist Church of America and the American Unitarian Association in May of 1960.

Throughout these sessions discussions and debates were kept on a high level despite frequent moments of great tension. Both groups experienced intense differences of opinion and both groups maintained the bonds of brotherhood among themselves and with each other.

Delegates and visiting Universalists poured into the Betts Memorial Universalist Church, Syracuse, N.Y., Tuesday afternoon, October 27, to register for the fifty-ninth General Assembly of The Universalist Church of America. By the end of the first day of registration, it was estimated that over five hundred persons were in attendance. Final reports showed that not only a record number of lay delegates and visitors were present, but also an unprecedented number of ordained ministers. The sessions, high-lighted by the anticipated report of the Joint Merger Commission, brought out very large numbers of Universalists who joined in discussion groups and debates.

The sessions opened with the Assembly at worship in the sanctuary of the church, Tuesday evening, October 27. Accompanying the processional hymn, long lines of gowned and hooded clergy moved down the aisles to their reserved seating. Dr. Ellsworth C. Reamon, minister of the church, offered the Invocation and led the congregation in Responsive Reading. The Scripture Reading and Pastoral Prayer were read and offered by Dr. Philip R. Giles, General Superintendent.

Dr. Carleton M. Fisher, President of the Assembly, presented citations for

fifty years of service in the Universalist ministry to the Rev. William J. Metz; the Rev. William C. Holmes (in absentia); the Rev. Leslie Clare Manchester (in absentia) and Dr. Arthur W. McDavitt (in absentia).

The offering for the ministerial pension funds was announced by Dr. Robert L'H. Miller, chairman, Advisory Committee on the Ministry.

The Occasional Sermon of the Assembly was preached by the Rev. Clifford R. Stetson, Springfield and Chester, Vermont. Mr. Stetson, who is a veteran of ten years in our early Universalist missionary service in Japan, spoke on the topic, *In Search of Universals.* Relating this search to American Universalism at home and abroad and to the predominating issue of this Assembly, Mr. Stetson pointed out, "The search, of course, goes on more than ever important as the years go by and 'truth adds on to truth' in never ending progression. Of this we may be sure, the closer we come to the universals, the more of unity there will be among us, for the truth is one. Perhaps that is the note on which this service should close. As we go to the deliberations of this Assembly, and the difficult task of deciding for or against consolidation of The Universalist Church of America and the American Unitarian Association, perhaps we can have no higher challenge than to remember that under whatever form of organization, the great task that still will be ours is to pursue without faltering or fear the eternal search for universals, confident that the fellowship of such searching will give a unity that the mechanics of denominational administration can neither give nor take away."

The Benediction was pronounced by Dr. Philip R. Giles.

Following this service, there was an informal fellowship hour in the dining hall of the church and the evening sessions were closed with an informal hearing on resolutions, presided over by the Rev. Walter Royal Jones, Jr., Gloucester, Mass., chairman of the Resolutions Committee.

Wednesday Morning

The regular business sessions of the Assembly were called to order by Dr. Carleton M. Fisher, president and the presiding officer, at nine o'clock, Wednesday morning, October 28. Dr. Fisher opened the sessions with prayer.

When the chair had ascertained and announced that a quorum was present, Rules of Procedure were presented for adoption and unanimously adopted after certain minor changes. The agenda for all sessions were presented and adopted as printed.

A question arose as to the voting status of the Silver Spring, Maryland, Fellowship, recommended for church status by the Central Fellowship Committee. The Assembly resolved the issue by voting to set a special order of business following the preliminary report of the Credentials Committee to take action on the recommendation of the Central Fellowship Committee, recommending church status to Silver Spring. Following the adoption of the agenda as amended, Dr. Fisher presented two former presidents of the Church to the Assembly. These were Mr. Alan F. Sawyer and Dr. Ellsworth C. Reamon.

The Report of the Credentials Committee called for was deferred at the request of the committee, and the Assembly then voted to give full church status to the Silver Spring, Maryland, Fellowship.

The Rev. William E. Gardner presented the Report of the Nominating Committee and moved its acceptance. The motion was seconded and unanimously adopted. There were no nominations from the floor in response to the call for such. The Rev. David MacPherson moved that the secretary be instructed to cast one ballot for the slate as presented. This was unanimously voted by the Assembly, but shortly thereafter, Dr. Fisher, on advice of his parliamentarian, ruled the motion out of order and instructed the secretary to prepare printed ballots and proceed with the election as previously planned.

Dr. Fisher presented the President's Report and the printed Report of the Board of Trustees. Dr. Fisher spoke of two basic matters which have concerned the board and its officers during the past biennium. These were the job of putting our house in order administratively and setting up a realistic, fiscal policy together with necessary, intelligent cooperation with the Joint Committee on Merger. Summarizing the latter area, Dr. Fisher closed the report with this statement, "The Commission has been motivated by a keen sense of responsibility to the liberal, religious heritage and democratic practice. It has made strenuous efforts to keep our constituents informed. The ultimate decision rests in the hands of the churches."

The Report of the Treasurer, which was distributed in printed form, was formally presented by Treasurer, Clyde F. Joslin, Jr., and received with thanks by the Assembly. The treasurer then presented the report of the auditors, Cobb, Reynolds and Co., which was adopted by the Assembly.

Dr. John Q. Parkhurst presented the Report of the Central Fellowship Committee in the absence of its chairman, Professor Kingsbury Badger. The Assem-

bly tabled the Report pending receipt of further information on the matter of the fellowship status of David Hayeman. The preliminary report of the Credentials Committee, made by the Rev. John Cummins, showed 255 registered delegates at this time. On recommendation of the Credentials Committee, voting privileges were extended to delegates from Denver, Colorado, Jersey, Ohio, and Towanda, Pennsylvania.

The case of the Rev. David Hayeman again came to the floor, and after lively discussion, credentials were granted him.

The reports of the departments of the Board of Trustees were accepted in written form. In this connection, Mrs. Clinton Lee Scott asked that the minister of the Silver Spring, Maryland, Church be recognized and the Rev. David MacPherson spoke briefly and introduced the lay delegates from his church.

Dr. Ernest W. Kuebler, Executive Director of the Council of Liberal Churches, reported on the work of the Education Department Staff. He spoke especially of the labors of the department's field workers, Edna Bruner and Frances Wood, in and for local churches, and Alice Harrison's work with the junior high school youth. Following Dr. Kuebler's report, Joseph Schneiders, lay minister of Horton, Michigan, participated in an interesting and stimulating discussion of the educational needs of rural parishes. Mr. Schneiders lamented the "urban oriented concepts brought by people from Boston" to rural parishes. He expressed desire for workers who could speak to the rural needs. Dr. Kuebler replied that "if our staff be insensitive to rural needs, such is not intentional. Indeed, it is honestly debatable whether liberal religion on the farm is any different from what it is in the penthouse." Edna Bruner, speaking to this subject and speaking as a farmer's daughter as well as a worker in the field of education, expressed appreciation of Mr. Schneiders' problem, but pointed out that educational techniques and insights are the same in the country as in the city. Miss Bruner noted that our insights from psychology and sociology, which are new, set up a certain amount of tension, but that does not change the fact that processes of learning are the same for both country and city.

Mary Vann Wilkins, national secretary of Liberal Religious Youth, introduced the Rev. Leon Hopper, director of Youth Work. Mr. Hopper commented on the report of the organization, "eventful is the word to describe the activities of Liberal Religious Youth during the last two years." He noted that the work of the director and the council had moved toward that stable adult leadership which is necessary to a good youth program. He high-lighted the fact that the institute advisor workshops are starting to bear fruit in this important area of adult leadership and he concluded by pointing out the perpetual need to rethink the functions of a youth organization.

The Rev. Albert F. Ziegler, president of the Universalist Publishing House, commenting briefly on the written report of the House, noted the resumption of its book publishing function in the Universalist Basic Documents paper-back series on display in the vestry of the church and the hotel. Mr. Ziegler also noted the very great present need for such service to Universalist churches and suggested that in the light of this need, in event of affirmative merger vote, the Universalist Publishing House would probably apply for associate membership in the Unitarian-Universalist Association.

The report of Mrs. Lorraine Bays, secretary of the Joint Commission on the Revision of the Hymnal, was very brief, but very significant. The report demonstrated clearly both the embarrassment and difficulty our committee members labor under with the very insufficient financial allotment in their budget. Following the report, Peter Scott raised the question, "What can this convention do about finances to support the commission?" The answer to Mr. Scott's question came later when, in the afternoon session, Mrs. Mary Scott moved that "an amount up to but not to exceed one thousand dollars be added to the budget and allocated to the Hymnal Commission." The motion was amended so that the extra money to be allocated thus could be drawn from the item listed as salary for the Unified Appeal director, which is not presently being used. This amendment was defeated. The original motion was then passed by the Assembly. Mr. Melvin Van de Workeen, a member of the Board of Trustees, then presented a motion "to request those churches here represented to make a Unified Appeal payment in full or above, and further to instruct the Board of Trustees of the UCA to reconsider their support of other program items and make such other adjustments as may be required. Mr. Van de Workeen's motion was passed enthusiastically.

The morning session concluded with the acceptance of the report of the Commission on Social Concern presented by Dr. Robert Tapp.

Wednesday Evening

At the evening session, which convened at 9:15 P.M. following the Universalist Advance dinner, the

Report of the Theological School of St. Lawrence University brought a unanimous standing vote expressing the Assembly's appreciation of Dr. Angus H. MacLean, retiring dean, "for the outstanding service he has given to the St. Lawrence Theological School during his long term of office." It was voted to receive the reports of auxiliaries and Theological Schools.

At this point, Dr. John Q. Parkhurst, Jr., acting chairman of the Central Fellowship Committee, asked permission to submit a supplementary report. After outlining the history of the Hayeman fellowship status, Dr. Parkhurst noted that in view of the interest of the Universalist Ministers' Association and in view of the action of the General Assembly this morning, the Central Fellowship Committee has voted, "that the conditional suspension of David Hayeman's fellowship be revoked and his fellowship be reinstated as of October 29, 1959." The supplementary Report was received and accepted by the Assembly in spite of some opposition.

The Budget, as approved by the Board of Trustees for the fiscal year 1959-1960, was presented and ratified by the Assembly.

The report of the Committee on Resolutions was then presented by the chairman, the Rev. Walter Royal Jones, Jr., of Gloucester, Massachusetts. The report contained in all seventeen resolutions in three categories, International, Domestic and Denominational.

The first twelve of these resolutions were acted upon at this session, eleven passed with minor changes. Resolution twelve was presented, but not acted upon before the hour of adjournment. While we do not publish texts of resolutions because of space limitations, it is most pleasant to record the spirit and range of these resolutions as commented on by an outside spectator, Mr. Walter Carroll of the *Syracuse Post Standard,* in one of the most sensitive bits of church news reporting we have read in many a long year.

"With a warm benevolence for the dwellers of this and other worlds, Universalist delegates in convention here have asked for cessation of nuclear-weapons testing and fair treatment of American Indian nations. They have counseled 'the highest level of humane respect' for any forms of life or society that earthlings may encounter in space.

"Delegates to the 59th biennial conference of the church conceded that exploration of nearby space has raised anew the question of limitations of national sovereignty. As a result, mankind has been given a new opportunity to step towards world cooperation and political maturity. . . .

" . . . The Universalists said freedom of communication is essential to the functioning of the free mind and that in many ways the postal officials and other representatives have sought to censor and filter information before it reaches the public.

"The Universalists expressed the opinion that the practice of segregation in housing 'directly offends our religious sense of the innate worth of all human beings.' "

Extension Luncheon — Wednesday

Many of the delegates and observers recessed from the Wednesday morning business session of The Universalist Church of America to attend the Extension Luncheon. The Rev. Myles Blanchard, Extension Director of New York State Universalism, acting as toastmaster, presented the Rev. Robert S. Wolley, director of the Department of Extension. Mr. Wolley introduced the feature speaker, Dr. Franklin Patterson of Tufts University, who spoke on *The Decisive Frontier.*

Dr. Patterson, Lincoln Filene Professor of Civic Education declared, "the decisive frontier of liberal religion today lies in helping mankind find a sense of purpose and direction in freedom.

"A culture whose highest aspirations are for more and better things alone is not worthy of freedom and not likely to retain it.

"We have found ways to become free from the chains of poverty, disease and isolation, but we have not yet found what to be free *for.*"

Advance Dinner

Between four and five hundred Universalist delegates and their friends sat down together in the Hotel Syracuse Ball Room, Wednesday night, for the Universalist Advance Dinner. Dr. Fenwick L. Leavitt, Jr., minister of the First Universalist Church of Lynn, Massachusetts, and chairman of the National Committee on Arrangements, presided and presented the largest number of head table guests this reporter can remember in thirty-five years of attendance at biennial meetings. It was a complete family gathering of the old fashioned "old home week" species.

There were two perfectly good reasons for the extra large gathering of delegates and the unprecedented representation of staff and trustee leadership of all branches of the fellowship. These were the citation of a greatly respected and beloved retiring staff member and the reception of the General Superintendent's report.

Dr. Carleton M. Fisher, President of The Universalist Church of America, was presented by Dr. Leavitt. Dr. Fisher expressed the appreciation of the entire Universalist family for the work of Mrs. Russell Bowman (Anne), retiring executive director of the Association of Universalist Women. Commenting on this work and its significance, Dr. Fisher said in part:

ANNE BOWMAN "has won a place of esteem and affection in the hearts of many, and who has contributed uniquely in the vitalizing of our religious life."

"There is one at this head-table who, by sheer gentleness of heart and depth of religious conviction, has won a place of esteem and affection in the lives of many, and who has contributed uniquely to the vitalizing of our religious life as a Universalist fellowship.

"I speak of Mrs. Anne Bowman, the retiring Executive director of the Association of Universalist Women. Her imaginative leadership and her devotion to the democratic process have enriched and made increasingly effective our churchmanship, both at the national and local parish levels.

"Though she now leaves a post which she has filled in such an exemplary manner, we can be confident that, being the loyal Universalist and genuine liberal that she is, she will long continue to be one of the stalwart souls in our midst."

He then presented the following formal citation to Mrs. Bowman.

The Universalist Church of America
in appreciation
Anne S. Bowman
in recognition of devoted and untiring service to the cause of Liberal Religion and the Universalist Church, this token of esteem and gratitude is presented to you upon your retirement as Executive Director of The Association of Universalist Women
1951 - 1959
in witness whereof the undersigned have affixed their signatures and the seal of The Universalist Church of America this 27th day of October A.D. nineteen hundred and fifty-nine

CARLETON M. FISHER
President
PHILIP RANDALL GILES
General Superintendent
ESTHER A. RICHARDSON
Secretary

In a vigorous and forthright manner, Dr. Philip R. Giles, General Superintendent, presented his biennial report. Dr. Giles summarized the progress of the first two years of progress of the Universalist Advance program adopted at Atlantic City in 1957. He then discussed the special order for the assembly, the Report of the Joint Commission on Merger, including its recommended Plan for Consolidation of the American Unitarian Association and The Universalist Church of America, "Clearly the most important matter before this assembly." The text of the first part of Dr. Giles' report appears elsewhere in this number. His position on the merger or consolidation appears throughout our subsequent report of the discussion and the affirmative vote.

Report of the Joint Merger Commission

Thursday Morning

Well before the hour of assembly, both Unitarian and Universalist delegates and their friends moved into the Ball Room of the Hotel for the first Joint Assembly session. The Ball Room itself was speedily filled to capacity as was the balcony. Dozens of delegates stood outside in the foyer and finally an overflow meeting crowded the East Room where the report was heard with the aid of the speaker system.

Dr. Ralph E. Kharus, dean of the Syracuse University Law School, presided over the meeting. The Rev. Raymond Hopkins was named clerk.

The report of the Joint Merger Commission was presented by its chairman, Dr. William B. Rice, Wellesley, Massachusetts.

Following the report, the delegates broke up into small denominational discussion groups.

At 2:30 in the afternoon, a plenary session of The Universalist Church of America was called to order by Dr. Fisher and heard reports from the discussion groups presented by Anne Bowman, Lyman Achenbach, Ruth Gabe and Verna Carncross.

The second Joint Unitarian-Universalist Assembly held in the War Memorial Auditorium to accommodate the large number of delegates and observers met Thursday evening. This session was also presided over by Dr. Ralph E. Kharus, dean of Syracuse University Law School. Unitarians and Universalists owe to Dean Kharus a very real debt of gratitude for his skill and graciousness in presiding at that difficult meeting. From eight o'clock until long after midnight, delegates debated amendment after amendment to the plan presented by their Joint Commission. As the hour grew late, fatigue and jangled nerves confused men and women of good will. What one reporter called a mild parliamentary riot almost followed. Good liberal churchmen that they were, however, members of the Joint Assembly engaged in a remarkable and admirable bit of self-discipline. They quietly back-tracked and reconsidered areas and subjects which some of their members had felt to be unfairly or too quickly dealt with. This was a long and wearisome process, but it was carried out in the manner of mature men and women. The parliamentary results were not much different from the original action. Not more than three of the proposals formerly rejected were adopted.

When the gavel came down for adjournment of this session, both Unitarians and Universalists went to their rooms carrying with them the sense of solid achievement in a worth-while cause. One of our Universalist leaders said of this session, "This was the real turning point in these meetings."

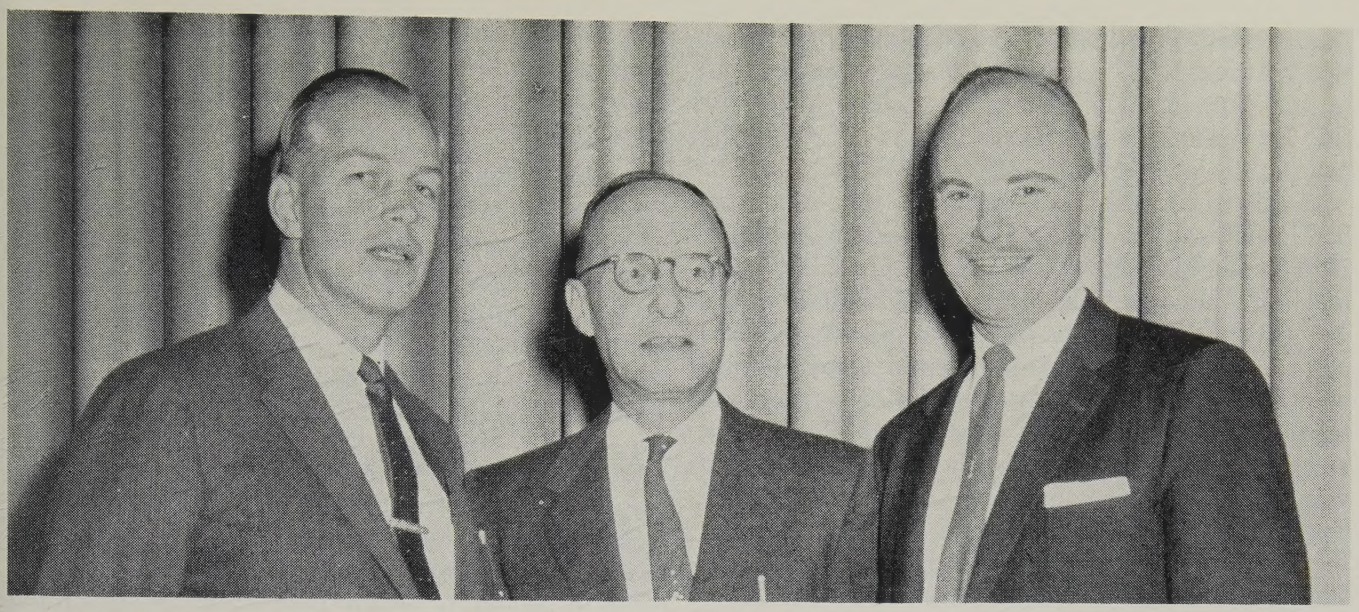
Service Committee Luncheon Thursday Noon

Two hundred and fifty delegates and interested friends joined in the Universalist Service Committee luncheon in the hotel Ballroom Thursday noon. The Rev. Dana E. Klotzle, director of the department, presided and introduced guests and speakers.

Mr. Klotzle, opening the program following the meal, noted that the service work of Universalists abroad was not only a real contribution to human need, but also a help in replacing in the minds of folks around the earth the image of "the ugly American" with the picture and the idea of "the compassionate American." Like all good executives, Klotzle knows that no matter how nobly the individual dreams and aspires or how hard he works, nothing lasting is achieved by the lone "expert." He therefore prefaced his program introductions with heartfelt expression of appreciation for our colleagues, Anne Bowman and Mrs. Emery L. Hamlin, president of the A.U.W., Dr. Giles, Gustav and Rebecca Ulrich, and his hard-working secretary, Jane Riley.

Heads of several of the Committee's projects present were presented and spoke briefly. The Rev. Charles Vickery of Columbus, Ohio, veteran overseas worker for the committee, who returned to Germany last summer to head a work camp group after an absence of eight years, spoke of present needs. He pointed out that the change of economy in Germany has made possible the closing out of much of our physical relief, but that the need for help in the realm of ideas is very great. He suggested an opportunity for creative work by the committee in Southern Italy. Mrs. Annie B. Willis, beloved head of the Jordan Neighborhood House, Suffolk, Virginia, summarizing the present program, said that for the past three years, parents of the children served at the center had done "a wonderful job." These parents have taken over the kindergarten; they run an evening recreational program; and they have furnished playground material and some furniture for the house. Mrs. Willis almost forgot to tell her Universalist friends "the surprise" addition to the program of Neighborhood House, the addition this year of "classes for adults." Irene Smith, director of Ryder House, Chicago, reported on the "social group work" of the house, the objectives of which are "to strengthen family life and help individuals." She noted the rapidly growing needs of the establishment with the concomitant growth of need for funds. Mrs. Smith also noted that the day was the centennial anniversary of the acceptance by the Rev. William H. Ryder of the pastorate of the First Universalist Church of Chicago.

The scheduled speaker for the occasion, Abdel Karim Mirghani, Counsel for the Sudanese Permanent Mission to the United Nations, was not present because of illness. In his place Mr. Klotzle presented his own friend Mr. Israel Karu, Counsel for press relations of the government of Israel. Counsel Karu gave a brilliant analysis of certain pressing, practical problems of International Co-operation. Referring to the many countries coming into independent national life now, he pointed out the very great danger of "too rapid imposition on primitives of western democratic ways of living." This, indeed, can be positively "de-



Dr. Dana McLean Greeley, President, American Unitarian Association; Dr. Carleton Miner Fisher, President, Universalist Church of America; Dr. Philip Randall Giles, General Superintendent, Universalist Church of America.

structive." In Africa, a dozen independent nations are now struggling with major problems of civilizing themselves, "building educational, economic, and political systems in a human desert." Mr. Karu noted that his own country has gone through similar situations: "Half of our people came from such countries. Some of our problems have been problems of the same kind the Western world will experience in Africa in the next ten to fifteen years." Israel and similar small countries can and do provide useful technical assistance for these new struggling countries, because these new governments "are afraid of the large countries, and they recognize that our experience in the last few years is now theirs."

Debate on Merger — Friday Morning

The Friday morning business session of the Assembly was called to order by President Fisher at 9:20 and opened with Prayer by the General Superintendent, Dr. Giles. Telegrams of greeting from past presidents, Adams and Latham, were read.

Preceding the special order, rules of procedure were adopted as presented. A supplementary report of the Credentials Committee, presented by the Rev. John Cummins, chairman, showed a delegate voting body totaling 386. The president appointed Universalist members of a joint committee on consultation with the Unitarian Assembly on matters involving substance and wording of votes on the Constitution and Bylaws and enabling resolutions of the proposed Plan to Consolidate the American Unitarian Association and The Universalist Church of America. These were Melvin Van de Workeen, Mrs. Kate K. Briggs, Donald Beebe, together with Carl Westman and Henry Mayo (U.C.A. attorney) as consultants. The Rev. Charles Vickery was appointed runner for the committee.

The version of the Plan for Consolidation as presented by Dr. Max A. Kapp was the result of the long and dramatic joint session held in the War Memorial auditorium the night before and later whipped into shape by the faithful hard-working Joint Commission in an all night session.

In presenting his report, Dr. Kapp expressed appreciation of "the magnificent display of good feeling at the joint meeting last night." He noted that the plan, as amended at the joint meeting, would be in the hands of the delegates soon. Wilson Piper, speaking for the Joint Commission, said that the plan to be presented is the original plan "plus the changes approved by the joint session." As he was speaking, the ushers came forward with supplies of the amended plan in mimeographed form.

The plan was presented, discussed and voted on, item by item, except as later indicated. When Dr.

Kapp presented and moved the adoption of the short, sharp Article I, "The name of this organization shall be the Unitarian Universalist Association," this Article passed with little discussion and a resounding majority.

Article II dealing with Purposes and Objectives had its first section adopted speedily and unanimously. Here ended both the speed and the unanimity. The long and intense debate which followed, however, was not an affair of obstructionists. It was initiated and carried forward by earnest men in agony of spirit who believe most fervently that this new liberal religious organization should relate itself directly and verbally to the Judeo-Christian heritage out of which it sprang. These were opposed by equally earnest men and women, who not only did not feel this need, but felt such expression to be confining and unnecessary. The result was a debate in both Universalist and Unitarian sessions which the representatives of the press generally did not understand and so of necessity distorted with some notable exceptions.

The debate centered specifically on sub paragraph two of Section II. An original amendment to the *Blue Book* presenting the plan recommended by the Joint Commission and included in its First Syracuse report read:

> "2. To cherish and spread the universal truths taught by Jesus and the other great teachers of humanity in every age and tradition, and prophetically expressed in the Judeo-Christian tradition as love to God and love to man."

This version, however, was modified by the Joint session striking out all reference to Jesus and the Judeo-Christian tradition in the Third Syracuse Report before the delegates. Dr. Cornelius Greenway of All Souls Universalist Church, Brooklyn, raised the question, "Does this mean that we do not recognize that we are a Christian Church?" Dr. Hoyt of Rochester who identified himself as one who has "never been known as a controversial figure" but one "proud to be of the Judeo-Christian tradition" said that he came to Syracuse "happy to vote for this consolidation." He insisted, however, that he felt strongly that the reference to the Judeo-Christian tradition be included in the section under debate. John Schofield of South Carolina and Georgia, made a strong plea for maintaining connection with the Judeo-Christian heritage. Albert Perry of Cincinnati, Ohio, said, "I have not been noted for being Christ-centered. During the last eight years I have had opportunity to study cults. One of the mistakes of cult religion is that it cuts itself off from its roots and tries to proceed with very broad general statements. We should avoid this mistake."

Frederick Harrison, Superintendent of Universalist Churches of Massachusetts, speaking from the point of view of one who has to deal with many parishes, asked the delegates that they "think about some of the people you know in all of your churches. I doubt if there is a church in Massachusetts or Connecticut in which there is not someone to whom these words (Teachings of Jesus or Judeo-Christian heritage) are not precious. So far as I know, in these same churches there are some people who can do nicely without these words. With our tradition of inclusiveness, we ought to have full consideration for all of our people. It seems to me that we ought to allow for the emotional needs of people for whom these words are important. I make a plea that the people of our churches who need these words be given continued full part in our church life."

Dr. Reamon, past president of The Universalist Church of America and minister of the Syracuse church, said, "I have not had a part in the discussion of this convention as such, but I cannot pass this issue without saying a few words. I do not think that any church or any religious group helps itself by giving up its heritage. Outsiders are not filled with respect for a group that forgets its heritage. I hope and pray that we will state that we stand in this great tradition and that we are not ashamed of it."

Achenbach of Indiana, spoke against amending the paragraph. "I would like association with the Unitarians." Edna Bruner, Universalist minister and C.L.C. religious education field worker, reminded the assembly that, "We have been and are part of the Hebrew-Christian tradition," and she noted, "I remind you of history. In the fifth century, the Moslem-Christian attempt at unity failed because Christian ecclesiastical paraphernalia got in the way." Richard Knost of Malden, Massachusetts, tried to get action on "an amendment to the motion, the same as you find in your white sheets" (quoted above). This failed. John Daniel of Waterville, Maine, pointed out, "We are not asking for Christ with a halo. We are only asking for Jesus of Nazareth."

Amendments and arguments alike were badly confused by now. The final action of a now confused and uncomfortable group of delegates was to vote to accept the paragraph as presented in the third Joint Commission report which read:

"To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man."

The next day second thoughts brought about passage of an amendment by both Unitarians and Universalists so that this paragraph finally read:

"To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian tradition as love to God and love to man."

Section 3 of Article II also occasioned debate. It was voted only after those questioning its adequacy as a safeguard of our historic congregational polity were assured that the full intent of the section is to so safeguard complete historic congregational polity as spelled out in detail by the amendment proposed by the First Parish, Universalist, in Malden, Massachusetts.

Articles III, IV, and V on Membership, Conduct of the Association Affairs, and Regions were passed. After Article VI on the Ministry was adopted, Dr. Kapp moved the adoption of the remaining constitutional articles, VII, VIII, IX, and X. These articles were so voted.

The Rev. Earle McKinney moved that an additional business session be called for a half an hour following the dinner meeting in the evening and the motion was adopted. The assembly then turned to action on the Bylaws. Article I, section 1. was amended to change the word annually to biennially. The section was adopted as amended. Mr. Piper moved and the Assembly voted "the suggested amendments contained in yellow sheet No. 38 to conform to biennial sessions." Sections 2, 3, 4 of article one were adopted by separate vote. After Article II was adopted, the assembly recessed until one-half hour after the evening banquet.

Extension Workshop

Friday afternoon, more than sixty concerned and enthusiastic delegates met in the East Room of the hotel to take part in an Extension Workshop. The Rev. Robert S. Wolley, director of the department, presided and held his group to the positive aspects of its subject.

Listening, as we have for many years to general and state meetings, we detected in the beginning, a tendency to revert to the "impossible difficulties" and other negative aspects of the problem. Wolley brought his colleagues back to the business of establishing Fellowships and growing them into churches. There was a brief consideration of the possibilities of establishing Fellowships (or the impossibilities), that are both Universalist and Unitarian from the beginning. From then on, all present engaged in an exchange of policies and practices that solve problem situations and result in real extension.

McGorrill, superintendent of Maine, and his official colleague, MacPhee, of the Midwest Universalist Conference commented on the small rural church problem. George Spencer, field worker of Ohio, cited as shining examples of successful performance in this field some small, lay-run churches in Ohio. To help out in this kind of situation Mr. Spencer suggested the use of taped sermons.

John McVittie, lay minister of the Universalist Church of Halifax, Nova Scotia, outlined the manner in which a "core of laymen" are carrying on a growing program which is bringing that historic church back into a position of ever-increasing service to the community. He noted that the ministry of the church now consists of a revived church school and an active service committee program. The service committee in Halifax carries out its extensive gifts in kind program in co-operation with the Canadian Unitarian Service Committee because of customs and other legal reasons.

Donald Vogel, a layman from the Silver Spring, Maryland, Fellowship which has just achieved Church status, outlined the mail and telephone campaigns which have been so helpful in attracting new members to that group.

This reporter had to leave the session before it adjourned, but learned afterward that the group remained in session until after five o'clock, exchanging success stories and positive approaches to knotty problems. No better indication of future success in Universalist church extension than this last fact could be reported.

Joint Fellowship Dinner

Delegates and their families and friends crowded the Hotel Ball Room for the Joint Fellowship Dinner, Friday evening. Dr. Carleton M. Fisher, president of The Universalist Church of America, presided and presented Mrs. Helen Waller, who conducted the program, *The World We Want,* with the aid of a panel of students. These students, former delegate members of Mrs. Waller's *New York Herald-Tribune*

Joint Fellowship Dinner — program panel led by Mrs. Helen Waller on "The World We Want."

Forum, were Raja Ajluni from Jordan, a graduate medical student now at the Syracuse University; Miss Susan Renni, South Africa, an anthropology student at Barnard College; Wentworth Offuatey-Kodjoe, Ghana, a senior student in government studies at Swarthmore; Miss Chung Wha Lee, Korea, a research bio-chemist at the University of Pittsburgh; Direk Charoenphol, Thailand.

Evening Business Session

At nine-fifty the Assembly was called to order and after a report from the Conference Committee, action on the Bylaws was resumed. Delegates decided to vote on each section without having it read by Dr. Kapp. Dr. Donald Evans of Ohio expressed his doubts about the wisdom of Article III, Section 1. Said he, "The election of two chief officers could at some time lead to some administrative difficulties. He also raised the question as to whether or not the Board could discharge any person elected by the General Assembly. Wilson Piper, for the Joint Commission, said that the whole matter had been considered very fully by the Commission. The section finally passed as submitted. Sections 2 to 9 of Article III on Officers and Trustees were adopted as presented as was also Article IV on Duties of Officers. Article V on Delegates as amended by the Commission was submitted and after debate and unsuccessful attempts at amendment, was adopted as presented. Unfortunately, debate on this was both lengthy and confused.

From here on through, Articles VI, VII, VIII, IX on Committees of the General Assembly and of the Board, Vacancies and Nomination procedure were voted en masse. Matters of orderly procedure over which the Joint Commission had worked hours and days and nights, the delegates pulled and mauled and hauled about, but somehow got passed without damaging too much. Several times, Dr. Fisher suggested that a motion to adjourn till morning was in order. The fatigued delegates, happy over their progress and per-

haps surprised by its speed, would have nothing to do with adjourning.

When finally the Bylaws had been completed, Mr. Alan Sawyer moved the adoption of the special article in the Constitution to be numbered Article XI as contained in Supplement number one, "This article is enacted to provide all power and authority necessary to organize the new association in 1961, etc., etc. . . ." Mr. Sawyer's motion was carried as was his subsequent motion of special Article XII in the Bylaws for the same purpose. Various motions made to conform to recommendation of the Joint Conference Committee were voted. While one such motion was under discussion, Dr. Fisher banged his gavel recessing the session at 1:15 A.M. to convene again at nine A.M. Saturday.

Saturday Morning

The Rev. Russell Lockwood of Muncie, Indiana, opened the meeting with prayer, following the call to order at nine-fifteen. Earle McKinney moved that special orders previously provided be laid on the table so that we might continue and complete pending matters of consolidation. The motion was carried. Dr. Kapp reported action of the A.U.A. on the proposed new Article II, Section 2, sub-paragraph two. On motion of Mr. McKinney the proposed new sub-paragraph was adopted as indicated earlier in this story. The Assembly then picked up the matter pending the night before relative to meetings of the Assembly. The outcome of this debate was to vote for annual meetings.

The rest of the session fell into a curious but necessarily jumpy pattern. Delegates acted for a time on regular order of business considering and adopting Recommendations, then, reverting to consideration of matters rounding out the plan for consolidation as presented by the Conference Committee.

In this confusing period, Dr. Giles requested that a change be made in the requirement for plebiscite voting and moved reconsideration of Article III. This was voted and Dr. Giles then moved adoption of the original plan for the plebiscite providing for vote by sixty per cent of the eligible churches and a seventy per cent favorable vote of the churches voting. The motion was carried and the original rule adopted. (And we should add, our legal advisors were happy.)

After swinging their attention back and forth from the Committee on Recommendation and Official Reports of the Universalist General Assembly and the Joint Conference Committee, the delegates voted to refer the last half of the Committee on Official Reports and Recommendations to their Board of Trustees.

The final Resolution for adoption of the plan, voted sectionally and concurred in with the American Unitarian Association, was made by Dr. Max A. Kapp. This enabling resolution was passed by a vote of 238 in favor to 33 opposed. (The same resolution was passed by the Unitarian group 518 in favor, 43 opposed, and 3 abstentions.)

The final report of the credentials committee showed a total voting delegate body of 392. Non-delegate Universalists attending the meetings doubled this number. All candidates presented by the nominating Committee were elected. These are:

President for two years: Dr. Carleton M. Fisher, Wisconsin (for re-election).

Trustee and Advisory Committee Member for the Department of Business Administration for four years: Nicholas H. Greene, Pennsylvania.

Trustee and Advisory Committee Member for the Department of Extension for four years: Rev. Melvin C. Van de Workeen, Massachusetts (for re-election).

Trustee and Advisory Committee Member for the Department of the Ministry for four years: Rev. Carl J. Westman, Ohio.

Trustee for four years: Carl A. Bays, Illinois; Kate K. Briggs, District of Columbia; Rev. Kenneth C. Hawkes, Massachusetts; Arthur K. Litchfield, Connecticut (for re-election); Dorothy Wynkoop, Ohio.

Trustee for two years: Robert F. Lewis, Sr., Vermont; Peirce B. Smith, Massachusetts.

The Central Committee of Fellowship for four years: William H. Earle, Pennsylvania; Rev. Brainard F. Gibbons, Massachusetts; Rev. Robert L'H. Miller, Massachusetts; Robert B. Tapp, New York (for re-election).

The Board of the Council of Liberal Churches (Universalist Unitarian, Inc.) for four years: Barbara L. DeWolfe, Massachusetts; Rev. Carleton M. Fisher, Wisconsin (for re-election); Rev. Gordon B. McKeeman, Massachusetts; Edna L. Wilson, Wisconsin (for re-election).

Survey-Evaluation Agency for two years: Sylvester B. Butler, Connecticut; Beryl K. Haas, New York; Rev. Russell W. Lockwood, Indiana; Jeannette C. Mulford, California; Rev. William W. Rose, Massachusetts.

Nominating Committee for two years: Rev. Robert M. Bowman, Illinois; Bernece Hoover, Indiana; Rev. Max A. Kapp, New York; Harold S. Latham, New Jersey; Rev. Robert H. MacPherson, Maine; Rev.

Keith C. Munson, Massachusetts; Ruth P. Wallace, New York.

Preacher of the Occasional Sermon in 1961: Rev. Harmon M. Gehr, California.

Alternate Preacher of the Occasional Sermon in 1961: Rev. Benjamin B. Hersey, Massachusetts.

On motion of Walter R. Jones, Jr., chairman of the Resolutions Committee, the remainder of his report unacted upon was referred to the Board of Trustees. Mr. Jones also moved a vote of thanks be extended to "the ministers and people of the Syracuse Church who have helped make our stay in Syracuse so pleasant and also to the Joint Committee on Merger arrangements." The motion was voted unanimously. On motion of Mr. McKinney, the Assembly voted to send greetings to past presidents and past general superintendents.

Mr. Bowman moved that when we adjourn, we stand silently for a minute of respect for ministers who have died since the last session. This was voted and the Assembly adjourned.

Universalist Historical Society

In spite of a long, hard week of business sessions, nearly a hundred Universalists were present in the basement of the church, Saturday afternoon, for the 125th annual meeting of the Universalist Historical Society.

The Rev. William A. DeWolfe, president, presided. Reports of officers showed the Society to be a live and vigorous organization with a growing and useful program. The secretary reported that the Society has, within this last biennium, sent copies of the Society's contemporary titles to many college and community libraries. The treasurer's report showed assets in excess of twenty-five thousand dollars at book value.

Dr. Ernest Cassara, curator of the Society library at Tufts University, reported to members and friends on the new and more adequate quarters and the new equipment which our Universalist historical library now has. The book and pamphlet collection of the Society is now in process of cataloguing by a trained librarian. Of a total of 4,150 titles, 1,430 have been catalogued. In addition to this classification, duplicate titles are being segregated and offered to other Universalist libraries.

A new project of the Historical Society is the annual Journal, Vol. 1, No. 1, which has recently appeared under the editorship of the Rev. Robert S. Wolley.

Members of the Society voted a standing gesture of appreciation to the Rev. Melvin Van de Workeen, retiring secretary.

Following the business meeting, Mr. DeWolfe presented the speaker for the day, Dr. Elmo A. Robinson, professor emeritus of philosophy, San Jose State College, California, and now minister of the Unitarian Fellowship in Los Alamos, New Mexico. Dr. Robinson spoke on *Universalism — A Changing Faith.* In an able paper, which he presented in less than an hour, Dr. Robinson outlined the growth and changes in Universalism, using as his milestones the various professions of faith. Dr. Robinson demonstrated both the growth and the changes in Universalist thought during the last century and a half. The text of this paper will be printed later.

The Society elected the following officers: President William A. DeWolfe, Massachusetts; Vice-President, David H. Cole, Illinois; Treasurer, Harry M. Sherman, Massachusetts; Secretary, Alan L. Seaburg, Massachusetts; Directors (4 years) David H. MacPherson, Maryland; Vernon L. Curry, Minnesota; Directors (2 years) Ernest A. Thorsell, Massachusetts; Charles E. Ford, Massachusetts.

Religious Education Sessions

Whatever else they may neglect from time to time, Universalists and Unitarians give thorough and constant attention to matters of religious education. Hence, the education sessions on Saturday were well attended. The Education Department of C.L.C. conducted in all, nineteen workshop sessions with an average attendance of twelve each. These were held in the hotel and the Universalist Church.

Dr. Ernest W. Kuebler, director of the Department of Education, presided at the luncheon held in the Ball Room of the Hotel. Three hundred delegates and friends interested in Religious Education were in attendance. Among these was a group of twenty-two professional directors of education.

Dr. Kuebler presented the Rev. Josiah Bartlett, dean of the Starr King School for the Ministry, Berkeley, California. Dean Bartlett spoke on *A New Era of Religious Education Is Upon Us.* Introducing his subject, the speaker paid high tribute to Dean Angus H. MacLean of St. Lawrence, "the dean of liberal religious educationalists." Commenting on Dean MacLean's book, *The New Era in Religious Education,* which was brought out a quarter of a century ago, Dean Bartlett said, "It has taken us twenty-five years to catch up with insights in Dr. MacLean's book."

It can almost be said that the religious education people refused to adjourn, for after the last workshop was over, scores of them stayed to see and hear a recording of the work of Christopher Moore, assistant at the First Universalist Church, Chicago, on *How to Direct Junior Choirs.* — E.H.L.

The Quest for a New Community

Max A. Kapp

IT is a mere coincidence that we worship together on a day that is at once Reformation Sunday and All Saints' Day, but the coincidence permits a reflection. Martin Luther's challenge to the Roman Catholic Church, four hundred and forty-two years ago, gave birth to the Protestant Era and released powerful forces which are still molding and shaping — and often distorting — our life today. The ancient medieval image of a world community rooted in single compulsory faith gave way, in turmoil and revolution, to struggling nationalisms, warring theologies, competing denominations, and incipient democracies. Freed from the bondage of medievalism, the unleashed energies of men surged into the making of the modern world with its splendors and its terrors. It is safe to say that Martin Luther and John Calvin would have repudiated not only the worst developments of the Reformation, but also many of its best features.

The tribute which thoughtful men might bring to an appreciation of the Reformation must be tempered by the realization that it was an *inadequate* and *incomplete* Reformation. Perhaps its most tragic failure was its blindness to the principle of religious liberty. It remained for the Radical Reformers, the Anabaptists, the Socinians, the Congregationalists, to fight the bloody battle for the Free Church Idea against the persecutory dogmatism of both Catholics and Protestants. The Radical Reformers protested against Protestantism, and witnessed in behalf of an ideal that scarcely had a name. Grudgingly and reluctantly, the old order retreated before the heroic affirmation of the principle of voluntarism in religion. This is not the time to rehearse the story of martyrdoms and exiles and migrations, and unbelievable inhumanities suffered by people of the free spirit, but we can never cease to honor them nor to acknowledge our indebtedness to those who staked out and defended the wider boundaries of man's dignity and meaning.

We recall them now because we are their heirs. Unitarians and Universalists are numbered in the company of those who celebrate not merely the Reformation Idea but also the Freedom Idea; we celebrate not merely the Protestant Church but also the Free Church. The heritage is rich and glorious, and out of it, stems our modern concern for liberty, for truth-seeking, for human equality, for democracy, for the redemptive and inclusive community.

We are mindful that we stand now in a fateful place before the gaze of our spiritual forefathers, even as we submit to the expectant scrutiny of the emerging future. The hour of decision through which we have passed has brought its solemn and searching reflections. The urgent and feverish concerns of the moment have to be reassured now against larger judgments which brood in both yesterday and tomorrow. Like the Jewish spokesman, deeply conscious of his own noble past, we must say: "If there be nothing yet future for Israel, then the magnificence of the promise has been lost in the poverty of its accomplishment." This sentence is not resonant with despair, but only sober in its challenge and its expectancy. The living generations have been summoned to a new commission in behalf of a cherished cause which must ever find fresh expression and power. "This is our watch — we have come to relieve the weary ones."

Our two households of faith have willed to become one in name and endeavor, as they have been one in spirit for many decades. We do not doubt that our constituencies will endorse what we have done here. There is profound joy which cries out in gladness. There is exultation and thanksgiving in our hearts, and already in imagination, we thrill with the prospect and challenge of a new era for liberal religion in our time. We have welded together two witnesses and two traditions and two fellowships that their united strength may be more equal to the task and the vision of "the asking years." It is true that we have been absorbed in mundane affairs during these past few days. It is true that there has been conflict which has sometimes become bitter. It is true that not all have been convinced of the wisdom and promise of the proposals on which we have covenanted. Fervently we pray that the spirit of reconciliation will work in the hearts of men of good will so that healing and wholeness may bless the common effort.

We must confess that there are heartaches and wistful after-thoughts playing in an undertone as we realize that now there must be changes and departures from our wonted ways. "The old order changeth." "New occasions teach new duties." Oh yes! Each separate household has been like a family which cherished many customs, institutions and personalities with a sense of dear familiarity. Each household has drawn a strength of belongingness and security from its history and its intimacy. "These were our own," we say. And we know that these treasures were enriched by the love and devotion and sacrificial service of faithful men and women who claimed our admiration and our loyalty.

But we must remember we do not surrender or dismiss our precious treasures now. We share them! We take the power of beloved memories and pour them into the work and the dreams of this age and the coming age. If some parts of a well-known landscape must be drastically altered, then let us see to it that the new structures and plantings are beautiful and strong and worthy of our common aspirations.

Let us face the main issue squarely. It seems to me that we are confronted by the demand for a new sense of community. This demand comes to us on two levels. *First,* we must create an honest and responsible community among ourselves, generous in its spirit, keen in perception and courageous with the purpose to do what must be done. *Second,* we must share in the momentous effort to shape a new world community undergirding it with universal understandings beyond the limitations of parochial traditions, but deep in the possibilities of spiritual unity. Our own religious community has an importance of its own, of course, yet its ultimate meaning and justification will be found in its address to the world community, even now struggling to be born in anguish and blood and tears.

As we move toward the task of creating our own religious community, we know that we do not begin from scratch. There is already a reservoir of co-operative good will, accumulated through decades of friendly alliance. We have borrowed from each other. We have learned from each other. We share the same essential liberal religious spirit; we are even excluded from orthodox associations together! We have created a corps of able and devoted leaders who work in the mood of liberal ecumenicity. There are cohesive and powerful understandings already existent to give texture and substance to our community venture. This is what makes the difference between a collective and a community.

Our immediate concern for community does not imply any deprecation of individualism which is so highly prized among us. The tension between the creative individual and any form of community is perennial and profound. What we seek, I am sure, is the kind of community in which individuals can fulfill themselves and to which they can give respect and loyalty, even while they bring their prophetic criticism and disturbing insistence to bear upon our evolving association.

It is to be expected that there are many fears and uncertainties among us which will probably not be fully allayed until we live together and test the integrity of our intentions. There are fears of being "swallowed up" on the one hand and "indigestion" on the other. There are fears of extremism and fears of conservatism. There are fears of an urban caste of "Organization Men" on the one hand and fears of rural-lag on the other. There is an aristocratic strain among us and a democratic strain. There are those whose roots are deep in a Christian liberalism, and those who would state their liberalism in more universal terms. There are those to whom the theistic symbol *God* is meaningful; there are those to whom the symbol *Man* is preferable. There are those who pray; there are those who engage in "*dynamic meditation,* a spiritual discipline which gives a set to the whole psyche and attunes it to wider and higher levels of reality." (Huxley)

All this simply underscores the known diversity among us and calls for understanding, interpretation and enlargement of view. Our proposed community *is the meeting ground for these earnest differences.* Here we are confronted by our own professions of freedom, respect for personality and faith in the possibilities of growth. Neither the saints nor the scientists have yet delivered unto us the final faith! One of the most careful estimates about human existence on this earth ventures that we have several thousands of millions of years — at least — ahead of us. It is not likely that our immediate finalities are final! Astronomically, our world is old; spiritually, we are in a fresh adolescence.

We must pledge ourselves to be sensitive and appreciative of the "varieties of religious experience" among us. And we must be "open" and potentially receptive to truth beyond our own.

The great emphases of Universalism and Unitarianism will not be silenced because we revise our external institutions. It is for us to make our new institutions and organizations more adequate channels for our spirit and our message. We do not have a written

covenant which comprehends and commands all the obligations we have undertaken together, but there is an unwritten covenant that binds us to honor and faithfulness and mutual respect and wholehearted cooperation in work which, as free men and women, we set for ourselves. The trusted leaders, the commissions and committees which will have to make a thousand decisions and a thousand choices in the process of bringing consolidation to reality, will draw deeply upon their sense of justice and compassion and wisdom as they work. But finally, they will often turn to us, for it will be our justice, our compassion, our wisdom, our loyalty that will give the new community of Unitarians and Universalists its substance, its strength and its integrity.

Let us turn our attention now to the emerging human community whose home is the world and which numbers all mankind in its citizenship. Here we confront a demand for a new depth and dimension in our religious outlook. Here we encounter a test which reveals whether we are locked up in a static tradition or whether our tradition has within it the growth possibilities for world transformation. Here the implications of *monotheism* and the concern for *salvation* acquire a more spacious character than ever before.

At the Theological School at St. Lawrence University, we have appealed to artists all over the country to submit designs for a new reredos in the panel behind the worship center. The artists were told that we sought a design that would recognize fittingly the symbols of the Judeo-Christian tradition which is culturally closest to us, but that would also embody symbols of other world religions. We wanted to hold before our eyes and our hearts a suggestion of the full sweep of man's religious quest, and to emphasize the universality of the search for truth. It has been exciting to examine, first of all, the large number of designs submitted, indicating a vital response to the idea. Secondly, we were thrilled by the grasp and understanding displayed by the artists. And again, we were surprised to learn of the growing number of such comprehensive designs already in use. It would seem that here is but another indication of awareness and an artistic urge to surmount the barriers of separation and discover the oneness in humanity's faiths.

Says Sarvepalli Radhakrishnan, the well-known Hindu, philosopher and statesman: "We must learn the basic principles of the great world religions as the essential means of promoting international understanding. . . . We must widen our religious perspective and obtain a world wisdom worthy of our time and place. . . . The arrogant dislike of other religions has given place to a respectful incomprehension. It is time that we accustom ourselves to fresh ways of thinking and feeling. The interpenetration of obstinate cultural traditions is taking place before our eyes. . . . Mankind is still in the making. The new world society requires a new world outlook based on respect for and understanding of other cultural traditions." Radhakrishnan decries the attitude of holding to "the absolute superiority of our own religion and a supreme contempt for other religions. . . . The world is seeking not so much a *fusion* as a *fellowship* of religions in which they may retain individualities and distinctive features, so long as they do not impair the sense of spiritual fellowship." So speaks the Hindu.

Julian Huxley, writing from the point of view of evolutionary humanism and deeply concerned for a religion that will function realistically in extending the unused possibilities of man, pleads for the intelligent alliance of religion and science. He sees religion as 'an organ of destiny' for the better orientation of the species as a whole . . . but it will be a new religion. "A universalist system of ideas, if firmly based in reality, can be expected to play an important part in effecting the process of practical and institutional development. It remains for man to unify and universalize his religion." Huxley says that no one can prophesy what rituals and celebrations and symbols will be necessary to dramatize and intensify the new faith . . . this task is left to others, as the realization of the world task gives birth to its art and culture.

Yes, I know! This kind of talk may be called synthetic religion. It sounds Utopian and grandiose. It makes practical men smile. We handle our own affairs so inexpertly, yet we preach of world society and world transformation! It can be charged that we have not reckoned with the possibility of a war of annihilation nor with the stubborn, entrenched evil supported by the selfishness of men . . . we have not mentioned the historic tragedies and despairs that have brought many in our day to the philosophy of "nothingness."

So be it! But there are a thousand signs pointing toward the enlargement of human thinking to global dimensions, the next great step that waits to be taken. There are a thousand instances of suffering and deprivation and tyranny which indict the *status quo* and make it intolerable. And there is an *open conspiracy* already forming which enlists men of good will and sacrificial spirit in behalf of the "human community" which Josiah Royce envisioned half a century ago.

Student panel on "The World We Want." Left to right: Raja Ajluni, Jordan; Miss Chung Wha Lee, Korea; Miss Susan Rennie, South Africa; Direk Charoenphol, Thailand; Mrs. Helen Waller, Leader; Wentworth Offuatey-Kodjoe, Ghana.

Our own contribution may be feeble, faltering and transient, but we dare not withhold what we have to offer.

Recall the words of the Jewish spokesman: "If there be nothing yet future for Israel, then the magnificence of the promise has been lost in the poverty of its accomplishment."

And consider these quiet, courageous words of Bonaro Overstreet:

"You say the little efforts that I make will do no good;
They never will prevail to tip the hovering scale
When justice hangs in the balance.
I don't think
I ever thought they would.
But I am prejudiced beyond debate
In favor of my right to choose which side
Shall feel the stubborn ounces of my weight."

Let us dedicate our "stubborn ounces" to the vision of the human community as wide and as deep as the world itself.

MINISTERS' WIVES MEET

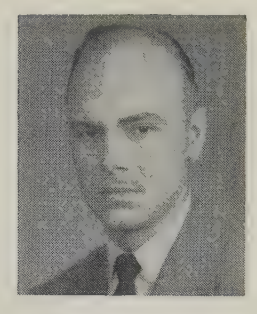
Miriam E. Webster

Thirty-eight ministers' wives from Massachusetts, Rhode Island, New York, Maine, Indiana, Ohio, Florida, Connecticut, Illinois and Colorado enjoyed fine food and fellowship at a dinner meeting at the Syracuse Y.W.C.A. The table decorations of bittersweet and yellow candles carried out the decor of the dining room.

Mrs. John Cummins presided at a short business meeting which followed the dinner. Quite appropriately, Mrs. Philip R. Giles, in lieu of her husband, brought greetings to the group.

Because of the tight schedule which prevailed throughout the Biennial, it was necessary to omit the program planned for this dinner meeting, which concluded with an election of officers. The slate elected is: *President,* Mrs. John Cummins; *Vice-President,* Mrs. Robert MacPherson; *Secretary,* Mrs. William A. DeWolfe; *Treasurer,* Mrs. Earle T. McKinney.

Report of the General Superintendent To the 59th General Assembly



Philip R. Giles

UNIVERSALISTS have been gathering in convention for one hundred and sixty-nine years. Through five and a half generations, since that first assembly in the city of Philadelphia in the year 1790, our people have given form and substance to their faith through the plans and programs, the statements and actions, which they have consecrated, in worship, to the universal salvation of man.

We here are gathered for no less a purpose, a purpose which must be served, in merger or out of it, for the health of our world.

Let me then give account of our stewardship in terms of the over-all administration, and then speak to the question of merger.

I could not begin such a report without paying tribute to the volunteer service rendered to us all by the members of the various boards and committees of the denomination. It is a thankless task that they perform, not because there is not appreciation, but because a body such as ours is hard put to find the means to express it. Your elected representatives, and those whom they ask to assist us as members of advisory committees, work long and hard to bring their best judgment to bear on a multiplicity of problems. They deserve and should have your deepest thanks and warmest praise!

It will be apparent to you all that I hold my professional colleagues on the denominational staff in highest esteem. I thank your Board for giving me such competent associates, whose advice is never withheld, and whose loyalty to the cause is unsurpassed. You have seen their reports. You have met them in the field. You will see them in action here as they bring to you the vivid signs of their specialties.

And no report would be complete that failed to record, with deepest thanks, the unfailing devotion of our clerical staff. Without them, we would be bereft indeed. Holding the fort while we are in the field, or trying to outguess our multiple demands when we are at the office, they perform the unheralded and unsung chores without which no program can succeed.

On October 1, 1958, the Rev. Robert S. Wolley, joined us as director of Extension, after notable service to our churches at Swampscott and South Weymouth, Mass. Mr. Wolley was educated at Tufts and St. Lawrence — an unbeatable combination, as anyone can testify — and is one of four ministers who have come into the ranks from the Medford, Mass., church in recent years. Mr. Wolley married a charming young school-m'arm in one of his student parishes in up-state New York, and they are now the deservedly proud parents of two daughters and a son. In the year in which he has been on the job, all phases of the Extension service have been invigorated and expanded, as you who were in attendance at the Extension luncheon this noon now know.

During this biennium, the denomination has continued to evidence the growth which your faith has insisted would come. Education has grown in service and quality of its offerings, despite the increasing demands which burgeoning church schools throughout the denomination make. Our roving missionaries, Miss Bruner and Miss Wood, are rare visitors indeed to the hallowed precincts of Beacon Hill . . . or at least, so it seems. Mr. Cloyd and Miss Harrison try to cover the whole continent, and Dr. Kuebler spends all his time trying to keep the fabric from unraveling, as well as keeping Dr. Greeley and me happy.

Extension has moved forward with a surer foot. The Church of the Larger Fellowship is increasing week by week, with more service to those who are isolated from a liberal church. The Fellowship program which is still in its infancy with us, gives promise of an increased tempo. Our colleagues across the country are reporting new movements, and the depart-

ment is producing more and more of the aids which will help them all.

Our Service programs continue to enlist the active support of numbers of our people. Tomorrow noon you will hear of this program in detail, but I am proud to draw your attention to the service of the Ulrichs in West Germany, and to Dr. and Mrs. Lombard and Miss Janet Stover, R.N., who are now engaged in medical and teaching work there at this moment. The gifts in kind program continues to meet vast needs because of your concern. Frau Lotte Lemke of the Arbeiterwohlfahrt headquarters at Bonn has written glowingly of the material aid, but more especially of the courage that these out-pourings imparted to the refugees at Ulm. And from the Ulm-Donau area office has come word that your generosity made it possible for them not only to supply the refugee camp at Wilhelmsburg-Ulm, but also four other refugee camps: Weinsberg, Backnang, Ludwigsburg, and Malmsheim. I wish you might share the pleasure that comes to Mr. Klotzle, Mrs. Riley, and the rest of us at 16 Beacon Street when we receive letters from the recipients: a lady with five children, aged fourteen years to one month, who has been at the Ulm camp for five years; a half-orphan as he puts it, twelve years old; a gentleman who writes: "One can see that we are not forsaken"; and a lady, writing for herself and for others who cannot, "Today I count the number of times you have helped us out of our greatest need." These letters are to you, and you may be proud! But I remind you also that it takes a vehicle, and it takes a person with know-how, to make that vehicle move smoothly. Dana Klotzle does just that.

Our Publications have improved both in kind and quantity, we think, during these two years. We are grateful to you who have shown a willingness to pay what it costs, and more important, to use it. I hope you will take special notice of the literature tables in the hotel lobby and at the church.

The Appeal continues to grow, even though slowly. Yet, the significant thing to me is that the increase is in the category of giving-by-churches, which is evidence again of their increasing competence and relevance.

The Four-Year Program of Advance was adopted by the Assembly at Atlantic City two years ago. The staff began at once the work of preparing and distributing helpful materials. Some have obviously been used widely, having gone through two printings. Others have been little used, thereby attesting to either their inadequacy or to the inability of local leadership to use them wisely at that particular time.

It will be recalled that I promised no magic, for in fact, as I see it, the program is simply an attempt to regularize the procedures of evaluation, study, and implementation which most successful churches use in keeping abreast of the needs of their members. It could be stated, almost as a rule, that those churches needing it most would use it least, but we believe that it has — even at half-way point — served sufficiently well to justify its adoption. It is my judgment that it should be continued for its full term, merger or no merger.

In an attempt to assess its usefulness, I wrote to all active churches asking their co-operation in filling out a questionnaire. At the time I compiled the summarization of this material, one hundred twenty-two had been received. Of these, one hundred eleven could be used in tabulation: more than twenty-three hundred new members; over three hundred new programs; more than half reported increases in church congregations, in church school membership, church budgets, and ministers' salaries. Again, let me thank those of you who took the time to fill out the form, and remind all of us that the spread of concern and know-how is a slow business. Nonetheless, the results are gratifying.

I wish I might reproduce for you all of the comments that were added to these forms in a space which we provided at the end. We were sure that no form could encompass all the things that would need to be said, most important of which, perhaps, are the expressions of attitudes which no statistical summary can capture. I want to read some of them to you. They are not all alike, and I read them to you for different reasons. But I think they can stand alone:

> "We do not boast of these figures. The Four-Year Advance was officially adopted in February 1959 so our growth is ahead of us."
>
> "This church is definitely picking up. Its reorganization across the board has given a new lay-interest in the church, and its increase in membership, attendance, and all-around programs has begun a new period of interest and enthusiasm."
>
> "While this church has not consciously followed the Four-Year Advance, it is definitely growing according to a pattern of its own. New members are young, vigorous. . . . The future is bright!"
>
> "One significant thing accomplished here in the last two years is that we are starting to attract to the church younger people with families. In 1957, there were four families with children in the church school; now there are around twenty-five with children of that age or younger."
>
> "Since our church union on the local level in-

cludes primarily a Congregational constituency, we have felt that it has not been necessary for us to use the Four-Year Advance materials."

"Please keep in mind that this is a Federated church. The largest part of the membership is Congregational. There are only twenty Universalist members according to our recent perusal of the records of the clerk."

"Over the past two years we have sensed a firmer grasp of what Universalism means on the part of our group as a whole, and a concomitant feeling of worth which finds increasing expression in wanting to interest others in what we are trying to do. We are convinced that our Advance program has been a sound one — in that we have discovered through self-evaluation spiritual vitality and power we never realized we possessed. As has been said, 'a convinced Universalist' is the key to Universalist growth (both in numbers and program vitality)."

"Perhaps the best indication of the health of this church is in fact that it has just acquired a new $24,000 Parsonage. Or, better yet, last year we found it necessary to acquire four larger and deeper collection plates."

One of the problems that any reporter or speaker has is that of knowing the composition of his audience. It is difficult to know just how far to go in the matter of detailed explanation because of the varied levels of knowledge and interest. You may recall the story of the parent in this highly mobile age who answered his son's query as to where he came from with a long and detailed "birds-and-bees" response. Then, when his son looked bored, and he asked why this was, the boy replied that he had been talking with one of his chums who had said that he came from Detroit!

At any rate, I should like to comment briefly on our thoroughly inadequate and therefore inefficient staffing level, even though it may sound like excuse-making (which it is not), or a plea for more giving to permit more spending (which it is!).

The Management Survey recommended seven staff members at the professional level where we now have four. And, while it did not lie within the scope of the Survey, the same holds true for the Division of Education in which we have five professionals who are expected to serve some nine hundred units in the two denominations. The fact is that your staff is not able to do all that it is charged with, and much of what it does is made less effective than it could be because of the fragmentation of time and attention. This has been a matter of concern to the Advisory Committees of both the Department of Extension and the Department of Service during the past year. Memorials have been directed to the Board of Trustees by both these Committees, and the Board has concurred by establishing long-range policy designed to remedy the situation. That remedy will be available only when we have more money with which to work.

Let me close this section of my report with a perhaps pertinent bit of moralizing. The "Trade Winds" column in the *Saturday Review* for October 3, 1959 (page 10) reported the following:

> "Last year bank robbers in the United States took $1,300,000 in hold-ups. During the same period of time, however, the employees of banks walked out with $9,500,000."

The moral here, if one there is, would seem to be that the greater danger lies from within and not from without.

This might be applied in the political realm, in the area of the cold-war competition, where it appears that we forget our own moral heritage and act like those we supposedly despise for their actions: such as, a) withholding information from the citizenry (Cf. Atomic energy problem), or b) developing what amounts to the "Big Lie" through Public Relations techniques whereby the Fallout danger is studied under the euphemism of "Project Sunshine," or c) pushing our education programs into science, pell-mell, despite the warnings of our foremost educators that such a course is not the answer to our problems.

It might be applied in the social realm as well, where we select a condition at some distance and rail against its injustices while we perpetuate the same kind of thing in our own back-yard. To be specific, how many of us castigate the South for its folly vis-à-vis racial segregation while excluding Jews from our clubs or areas of housing, or ghetto-ize housing developments by selling only to one racial or religious grouping?

Or, let's put it in the religious realm, and think of our own Church. Its effectiveness has never really been hampered from the outside. Indeed, one can say with justice that our detractors and attackers have done us more good than harm. In fact, the only ones who have stood in the way of the Universalist Church's moving forward at any level of its existence have been ourselves!: e.g., in churchmanship . . . status-quo-ism, and me-too-ism; in education . . . the insistence upon teaching our children things with which we grew up and for which we have a friendly nostalgic feeling even though we no longer believe them nor expect our children to when they grow up.

We could go on, but perhaps this is enough. "The fault, dear Brutus, lies not in our stars, but in ourselves, . . ." (Act I, Sc. 11 — Julius Caesar)

Clearly the most important matter before this Assembly is the discussion of and decision about Merger. And, perhaps before going any further, I should reiterate what it is that we are going to be expected to do in the next couple of days.

This General Assembly will not make a final decision on Merger, but it will make a highly crucial preliminary decision as to whether or not a plan shall be submitted to the churches, and what that plan shall be. While this Assembly may not vote Merger, it does have the power to terminate all further action. I think such action would be highly unwise, but such power does lie with this Assembly. If the Assembly votes favorably on the submission of a plan, and approves a plan for submission, the Plebiscite which follows will be a guide only to the next Assembly — which at this time is tacitly assumed to be one which will be called in May of 1960, next Spring — which Assembly will have the final say on the whole question.

So much then for process. Now let me mention a number of things with relation to this whole matter.

From the outset of this particular round of merger discussions, it has been ordained that it should be grass-roots and non-brass, if I may speak colloquially. The staff has tried to keep it that way. It has cooperated with the Commission as fully as it knew how, and has, of course, given both information and opinion when asked. It has resisted pleas to lead crusades either pro or con, despite frequent misgivings as to the wisdom of such a course of action (or inaction, if you prefer).

The Board of Trustees made it clear in November of 1958 that staff members were free to speak as individuals so long as it was made as clear as possible that no official policy was being enunciated. Each of us has made comments, from time to time and in some groups, concerning his or her own opinion and preference. So far as is known, there has been no charge levied against them of being prejudicial to good order or of being out of order.

I should like in very brief compass to state to you my own views concerning the general case for merger. I favor it, because I do not believe the liberal voice has any right to be fragmented in this day and age. Second, we will not be "even Stephen" in the consolidated body, nor should we be. It must be one body, with competence and vigor, else we ought not to contemplate the matter at all. Third, it will come as no surprise that I do not favor all of the recommendations of the Merger Commission, and I suspect that no one else does either. But this should be no bar. Able and devoted men and women have labored longer and harder than you can ever know to make a viable possibility — if you wish it. My unbounded admiration goes to all who have served on the Commission and to Dr. Paul Gillen who has been the Commission's willing and competent researcher.

There are those who say that in joining with the Unitarians in forming an associational type of denomination, Universalists are giving up at least the vision and hope of one day, some day, forming a true church.

I would say rather that in making explicit and conscious our commitment to a church whose vitality lies in the local church rather than the over-all denomination, and whose true measure can be found in the knowledgeability of its lay members rather than the specialized skills of its clergy, we are taking another giant step toward the maturity which must characterize the citizenry of the modern world.

SUNDAY MORNING WORSHIP SERVICE

Hendricks Chapel of Syracuse University was well-filled at the early hour of nine-fifteen Sunday morning when Universalists and Unitarians closed their historic meetings with a service of Worship. Following the processional, led by the splendid chapel choir, Dr. Philip R. Giles spoke the opening sentences and offered the Invocation. The antiphonal Reading was led by Dr. Max A. Kapp and the Meditation offered by the Rev. Robert L. Zoerhide, minister of May Memorial Unitarian Church of Syracuse.

The morning offering was taken for special projects of the Unitarian and Universalist Service Committees in connection with the International Refugee Year.

Scripture Readings were by Dr. Ellsworth C. Reamon, minister of Betts Memorial Universalist Church of Syracuse.

The Sermon was preached by Dr. Max A. Kapp, Ryder Professor of Homiletics and Philosophy of Religion, and Dean-Elect of the Theological School of St. Lawrence University. Dr. Kapp rose to the great occasion in his sermon on *The Quest for A New Community*. The full text of this sermon appears elsewhere in this number.

The Benediction was pronounced by Dr. Dana McLean Greeley, President of the American Unitarian Association.

— E.H.L.

An Open Letter to All Universalists

WE have often quoted Hosea Ballou's injunction about "disagreeing in brotherly love," and I know that I share the conviction of many when I say that the delegates to our recent General Assembly in Syracuse demonstrated well their understanding of it.

There was strong divergence of opinion as to the advisability of adopting the consolidation proposal, and these differing views were strongly and cogently expressed on the floor of the Assembly. At no point in the General Assembly deliberations was there anything but the finest expression of honest concern and a genuine respect for the individual right and duty to speak from conscience.

The fact that the proposal was adopted by a resounding majority is indicative of the will of the delegates that we proceed to the next step toward consolidation of the Universalist and Unitarian denominations, with the submission of the definitive plan to the churches in the forthcoming plebiscite.

Perhaps more important and prophetic of what we fondly hope will be the pervading spirit in creating the new consolidation, was the high regard felt by all for the minority opposition to merger and the concerns which it expressed.

We can take pride in the fact that we have reached a momentous decision in our organization life as a denomination, in a manner which is true to our genius as Universalists — that we never forget how important we are to each other as companions of the Way. For nothing can be good, in the long run, which is destructive of the fellowship of the spirit which we have grown and nurtured in our work together down through the years.

— CARLETON M. FISHER, *President,*
The Universalist Church of America

Sixty-Second Convention

Association of Universalist Women

Alice E. Dorr

THE Biennial Sessions (1957-1959) of the Association of Universalist Women were held in the Betts Memorial Church, Syracuse, N.Y., Wednesday, October 28, 1959 and Friday, October 30, 1959.

The Presidents' Council entertained the state presidents of the Association of Universalist Women at dinner at the Hotel Syracuse, N.Y., Tuesday, October 27, prior to the opening of the business meetings of the Association. While this was largely a social occasion, each state president was asked to tell in one minute the activities in her state relating them to the theme, *The Growing of a Garden.*

The state presidents and the executive board presented Mrs. Bowman with gifts in honor of her retirement.

The new officers of the Presidents' Council are President, Mrs. C. G. Wellington, Massachusetts; Vice-President, Mrs. I. E. Plum, Michigan; Secretary, Mrs. Richard Whitcomb, Vermont.

The dates for the Joint Conference of the Executive Board and State Presidents' Council were set for September 19-25, 1960, in Framingham.

The business meeting of the A.U.W. opened Wednesday afternoon, October 28.

Mrs. Robert T. Dick led the Service of Remembrance for those five hundred and forty-six members of the A.U.W. who had died during this biennium.

Mrs. Emery L. Hamlin, president of the Association, read a message of greeting from Mrs. William Davies, president of the Unitarian Women's Alliance, who was unable to attend.

Mrs. Annie B. Willis, director of Jordan Neighborhood House, was introduced and spoke in appreciation of all that the Association has done for Jordan Neighborhood House and said that Jordan Neighborhood House was working toward complete self-support. The Parent-Teachers Association of Jordan House is helping greatly in this and has taken over several projects, such as painting and general repairs to the school.

Dr. Philip R. Giles, General Superintendent of The Universalist Church of America, brought greetings from the U.C.A. saying in part, "I cannot tell you warmly enough nor strongly enough how much you mean to the life of this church. The fact that I know so many of you is evidence that you are there. Because you are there, the church moves as it must. We face a dramatic challenge. I have no idea what effect the consolidation will have on the women's program. It is a matter for you and not the denomination to decide. I am perfectly confident that whatever you decide, it will be for the benefit of the whole church."

After announcements, rules for conducting the meeting were adopted, Mrs. Robert T. Dick introduced the President of the Association, Mrs. Emery L. Hamlin, who gave her report. Mrs. Hamlin served as Dean or Workshop Leader at Murray Grove, New Jersey; Ferry Beach Maine; and Shelter Neck, North Carolina. She shared in field trips through Pennsylvania, New York and a Southern trip to Washington, D.C., Jordan Neighborhood House, Suffolk, Virginia and Rocky Mount, North Carolina and had a part in the programs of state conventions in Rhode Island, Massachusetts, New Hampshire, New York, Connecticut and Illinois, and attended the sixtieth anniversary tea at Muncie, Indiana. Since 1951, the A.U.W. has been a member of the International Union of Liberal Christian Women and, as the President, Mrs. Hamlin attended the meeting of the IARF Congress and the IULCW luncheon in Chicago, August, 1958.

Mrs. Lester W. Nerney gave the report of the Treasurer and Mrs. Earle T. McKinney read the Auditor's Report.

Mrs. Norman F. Whippen, of New Hampshire, made the Report of the Nominations Committee.

Mrs. Robert H. MacPherson presented eleven recommendations.

These recommendations were concerned mostly with giving further support to the policies of the

PORTRAYING NINETY YEARS OF UNIVERSALIST WOMEN'S WORK.

Seated, left to right: Mrs. Carl Reustle as Caroline Soule; Mrs. Paul Carnes, Mrs. DeWitt Tomlinson; Mrs. James Weakley, Martha Adams. Standing, left to right: Mrs. Lyman Achenback, Eliza Tupper Wilkes; Mrs. I. E. Plum, Mrs. A. B. Grosh; Mrs. C. G. Wellington, Mrs. H. A. Bingham; Mrs. Charles Pomeroy, Lucinda Brown; Mrs. Robert M. Rice, Maria Louise Thomas; Mrs. Glenwood Baker, Mrs. G. B. March; Mrs. Francis Richter; Mrs. O. E. Cantwell.

A.U.W. The reading of the last two recommendations was postponed until the continued meeting of the Association, held on Friday.

Mrs. Robert M. Rice presented the Report of the Resolutions Committee, which showed in resolution form thanks and appreciation for the help and hospitality of Dr. and Mrs. Ellsworth Reamon and the Betts Memorial Church, and other resolutions of appreciation and thanks. The fifth and last resolution was one of greeting and thanks to Mrs. Anne Bowman, retiring executive director of the A.U.W., for her devoted service to the Association and resolving that "as a small symbol of our appreciation a life membership in the Association of Universalist Women be presented to Anne Bowman." The meeting recessed at 4:45 P.M. until Friday, October 30.

The meeting was reconvened at 3:10 Friday afternoon. The recommendations not acted on on Wednesday were discussed and passed.

Mrs. Eleanor Genhart gave the report of the Organizational and Program Survey which showed interesting figures gleaned from questionnaires that had been sent to State Organizations.

The offering for the day was made for the Building and Loan Fund and was presented by Mrs. Gayle Wetzel. Mrs. Wetzel outlined briefly what the women have done in the past to aid churches. In 1903, the women decided to lend money rather than to make outright grants to churches. Local church groups contributed to this fund. The fund has grown very slowly and there are only seven thousand dollars to

(Continued on page 301)

In Search of Universals

Clifford R. Stetson

THE history of our church may fairly be designated as an on-going search for universals. We are among the groups which have tried to push back the horizons of religious thinking wherever they have crowded in upon the freedom of man's spirit.

Against the partialism of Calvinistic predestination, we have glimpsed the Universal Fatherhood of God. Against the creeds that "make his love too narrow by false limits of (their) own," we have avowed our faith in God as Eternal and all-conquering Love. Against the exclusiveness which has sought to confine all religious truth to a single pattern, that of traditional Christian theology, and the arrogance which has insisted on its own definition alone of what constitutes a Christian, we have held open a door of discipleship and fellowship to all men, whatever their name or sign.

This is a search that never ends.

We have made some discoveries along the way, have won a few skirmishes, if you use the terminology of struggle (and all true search *is* a struggle). We have found a few principles that seem to be indeed universal in scope. But as Horton Colbert was fond of quoting, "The larger the island of knowledge, the longer the shoreline of wonder."

We have not arrived, but we are on our way. And the insights that we have already gained are like stars to guide our continuing way. They have emerged from the darkness as constellations to our watching eyes, not all at once, and with sudden clearness, but gradually, as we trace the pattern from some known and constant star, confused sometimes by the multitude of other lesser stars, but at last coming clear through the descriptions and charts that we have studied, or the patient pointing of some teacher more versed than we in astronomical lore.

Perhaps it is pertinent tonight, when we are facing important decisions in our organizational life, to remind ourselves that these discoveries have not come to us basically from organization at all. The machinery of denominational administration has helped to preserve that which we have seen and felt, but for most of us, I fear, our interest in organization has been of entirely secondary nature, and has often lagged far behind what it should have been. Our decisions in these matters must be as to the best organizational tools, but the search goes on in whatever framework it is set.

Likewise, we know that our deepest insights have come primarily, not from the study of philosophy or theology, but from our common relationship with *people,* sharing with them in the common search. Our church has had its great thinkers and preachers, of course. Our debt to them is great, and their names are dear. But, speaking for myself at least, my own greatest debt for guidance and inspiration was not to the great preachers, nor even to the professors in theological school, much as I owe to them. My decision to enter the ministry in the first place, and the determination to follow out that decision in spite of difficulties, was in large measure due to two men whose names are remembered by few, if any of you today. I should like here to pay tribute to the Rev. Ernest Linwood Staples and the Rev. Alfred N. Blackford, whose friendship and example and understanding first spurred me to undertake the search, and made me aware that the universals were not afar off, but implicit in the common values of our simple home, although there was little talk there of religion as such. One other I must mention here, Mrs. George Patterson of Springfield, Massachusetts, whose radiant attitude toward life was a never-to-be-forgotten influence for all of us in her Sunday School class in the Second Universalist Church there.

I mention these people because I believe my experience is typical. Most of you, I think cherish the names of such, not great or famous, perhaps, but still revealers to our searching hearts of the universals that have been vouchsafed to us.

It is for this reason that I am happy to be your speaker tonight, and proud to represent the many in our Zion who have not won fame or honorable mention, but are still in humility, helping people to find some glimpses of universal truth, in a world of puzzlement and partialism and strife.

I cannot speak for *all* of these, of course. Nobody can speak for *all* Universalists, nor for *all* of any group of Universalists. We all make our own reservations. But in speaking for myself, I think that I do represent a good many, as such so I speak.

What *are* the insights we have gained in our search thus far?

First, *Life Is a Trust.* This was for me the first and basic revealing. And the particular flash of lightning that made it come clear was the story of Jesus' first disciples as he sent them forth, saying, "Freely ye have received, freely give." That was the sentence that came with the force of a command and set my face toward the ministry. Little enough by purely material standards had I received, and so it was with those to whom the words were first spoken, as I came to understand later. But in my home, there had been love and hard work and understanding and a feeling of "belonging" in a friendly world. This I wanted to share.

So the defects in my schooling were somehow made up, and I was in Theological School, and my first sermon was on that text, "Freely ye have received, freely give." It was some sermon. I told them everything I knew and some things I wasn't sure of. That didn't take too long. I got confused and announced the wrong hymn, and had to be corrected by the organist and prime mover of the little Vermont congregation where I was trying my wings. Once in a while, I still run across someone who says, "I was there!" But I have never gotten anyone to tell me exactly *what* he remembered about the occasion.

Well, perhaps it would take a little longer to tell *everything* that I know now, all at once, and I'm not going to try tonight. But I still go along with the main proposition, that life is not a gift to spend, but a trust to share. And I think this is an important element in any true universalism. It never has been included in any of our officially-adopted statements of faith, perhaps because it is implicit in the faith of other Christian groups, as well as our own. In fact, it has been part of the compelling motivation for the whole Christian movement since Jesus' own time. It was definitely the reason for our own personal decision to make Japan the field of our labors for the Universalist faith.

Out of that comes the second conviction that has come to many of us in our search for universals, namely, that *in the fellowship of sharing is the secret of growth.* This truth came alive to us through our experiences in Japan, but it could have come wherever we might have thrown ourselves into the adventure of a shared quest. We have never thought of our years spent in Japan as differing in kind from the ministry we would have been rendering in a church at home. Only the external situations were different.

In the Japan Mission, the first concerted attempt by Universalists to make theirs a "World Church for World Service," as the slogan had it, our people accomplished far greater things than most of us have realized. The mission was small among larger groups. The missionaries were only a few. The Dojin Kirisuto Kyokai (Christian Church of Impartial Love) was never strong as an institution, nor significant as to the number of members. Furthermore, the Japan Mission never did have the full and enthusiastic support of more than a fraction of the Universalist people of America.

In spite of all this, the Japan Mission did four important things. It brought glimpses of liberal Christian thinking, *and living* to a few hundred Japanese people, and that influence goes far beyond any ability to measure. It brought new insights to those of us who were your missionaries, as I am sure the Lobdells, Ayres, Carys, and the Blackmer Home ladies from Miss Osborne and Miss Hathaway to Miss Bowen and Bernice Kent Fawcett would agree. It brought back to the supporting churches some real values and insights, and a new sense of sharing in this universal fellowship of service.

But it is the fourth thing of which I wish to speak especially. Our Universalist Mission in Japan made a real contribution to the whole changing concept of mission work on the part of the larger and stronger denominations. For the spirit and purpose in which you sent us out to Japan was almost unique in that day.

When Ruth Downing and Margaret Stetson and I pledged ourselves to Universalist work in Japan at Ferry Beach, I am sure we had no thought of any revolutionary approach to mission work as it was carried on by other groups in that day. We knew that our success or failure would not be measured by the number of "conversions" that we made on the field as was sometimes the case with orthodox missionaries even then.

During our ten years of service in Japan, we found ourselves in the midst of a quite drastic revision of the whole basis of missionary work. This movement was shared by a few of the more progressive of the established missions, but is not completely accepted even yet, of course.

It is not unfair to say that the motive for much of the former mission work was sending people to hand out to a destitute people some of our surplus of a commodity, religion, of which we had enough and to spare. Perhaps many people still think of missionary activity in that way. Perhaps that accounts for the feeling quite widely expressed that the day of Christian missions is over.

Well, the day of such "one-way" missions *is* over. And there wasn't anything particularly *Christian* in that approach, if I read my New Testament aright.

Instead, we came in our experiences among people of differing background and religious thinking to feel that our work there was a glorious adventure *in fellowship, a shared quest for larger truth, an enriching of faith on both sides, by the interchange of ideas* and the growth of mutual understanding and respect, that did not involve the breaking of old ties, necessarily, but meant the rediscovery of that which was universal in all.

The day of missions is not over. The need for a truly Christian exchange of ideas and fellowship is ever-present. And the modern expression of it in such projects as our Universalist Service Committee sponsors today can yield the same conviction that came to us from our work in Japan. Ask Gus and Becky Ulrich, or any of those others who have worked in far places under our Universalist sponsorship. Or those many right here at home, who have undertaken real ventures in brotherhood and understanding. I am sure it is one of the universals that our search reveals in varied ways and places, that *in the fellowship of sharing is the law of growth.* I believe it is the basis for any true ecumenicity that we may achieve. Such gatherings as last year's convention of the IARF (International Association of Liberal Christianity and Religious Freedom) in Chicago are significant and prophetic steps in our further search.

Third, any mention of interchange of fellowship across religious boundary lines brings up the question; "What, exactly, constitutes loyalty to Jesus and to our own Christian tradition?" We had to face that issue in the older missionary activity, and we had a very definite answer. It was, "Believe in the Lord, Jesus Christ, and be saved." We still have to face the issue today in any efforts to broaden our fellowship, either within the circle of established Christian denominations, or venturing out beyond, as in IARF. So we come to what has seemed to me to be another *universal,* tho it may be questioned by some. It is this: I believe that *the basic teachings of Jesus are universal and valid for all.*

We all rejoice in an element of universality in the words of Jesus, and especially in the spirit of his life. But we are mindful of those passages where he is reported to have said, "Except by Me," and "Who believeth *not.*" They seem quite foreign to the spirit that Jesus showed, and they have in fact been built up in traditional Christianity into narrow and exclusive doctrines that bear little likeness to the simple teachings of Jesus. It is against these that we have rightly rebelled.

Our rebellion has had two aspects. First, it has made us reach out eagerly for all the light and truth that other religions have to give. This is good. We are all richer for the insights that study of other viewpoints can give. Some of us have made real study of other religious beliefs. The course used by many Universalist and Unitarian churches on Great World Religions, is tremendously valuable. Some of us, I fear, have not made any real study, but have simply parroted certain oft-quoted paragraphs, whether they are really typical or not.

The second aspect of our rebellion against narrow dogmatism and unbrotherly exclusiveness in Christianity is this: We have said, in effect, "If this be Christianity, then we will have none of it." So there are those who would abandon the ship in which we have thus far journeyed, and I suppose while they are trying to build a better one, incorporating all the good features of every craft afloat upon the seas, they will have to swim about without the help of any, or float upon a raft of their own making.

One heartily agrees with their discontent, but their point of view I cannot accept. Like it or not, we are the children of our own ancestry. Most of us feel at home with the familiar landmarks of Christian history, however much we may disapprove of the way in which they are used.

Too often, our new-found appreciation for the values in non-Christian faiths has led us to be more tolerant and understanding of them, without digging too deeply into their real meanings, than we are toward our neighboring Christians of orthodox persuasion. We emphasize those points of contact and similarity which our liberal faith has with non-Christian beliefs, but emphasize the points of difference that exist between us and our orthodox Christian friends, until we refuse to the latter the co-operation we give to non-Christians.

The difficulty lies, I believe, in the interpretations we have given to those "Except by *Me*" and "Who believeth *not*" passages of which I spoke. They *do* seem to be out of harmony with the inclusive spirit Jesus usually exemplified. But I think the context helps us to solve the difficulty. Repeatedly Jesus had revealed his deep sense of identification with the will of God — "The works that I do, they are the works of my father who sent me." And likewise, his sense of identification with the truth to which he had given his complete allegiance — "I *am* the truth." What arrogance! But not arrogance at all, really. Rather

deep humility. Absolute submission to the will of God, and absolute identification of himself with the truth wherever it might lead. So then — "Who believeth in *Me*" — not the personal me, the son of Joseph and Mary, but the uplifted *Me,* the personification of whatever he knew to be true.

So I believe that the truths to which Jesus gave himself so completely are universal and valid for all. And that discipleship of Jesus does not shut out other loyalties by whatever name they are called, so long as they, too, are pursuant of the truth. I believe that the broader our concept of brotherhood, and the deeper our devotion to it are in practice daily, the more truly Christian we are, *and the more nearly universal is our religious loyalty.*

If you object that this is not what Christianity has meant to large sections of its followers, of course I agree. But I see no reason for giving over the term to those who have misunderstood and misinterpreted it. The term "Christian" was first given in derision, but achieved high dignity and power by the manner in which it was borne by the early disciples. It would be high triumph today if we and those other liberal groups, whose thinking is close to ours, might once more lift it up to a level where it stood more nearly for the universal and everlasting truths with which its founder identified himself.

One further conviction we must consider, and I think it the most basic of all. The people who have called themselves Universalists have from the beginning shared the belief of practically all Christians, yea, of practically all people of all religions, in God. We have rebelled against the *concepts* of God that some have held, we have based our very separateness as a denomination upon a higher, more humane idea of God's nature. But from the beginning, every one of the officially sanctioned statements of our faith has begun with an assertion of our faith in God.

Now in these later days, when in small groups our ministers have come together and tried to formulate a "more up-to-date" avowal of faith, we have sometimes tried to avoid such direct assertion, out of deference to those who have "outgrown" the term. But we have never gotten very far.

We do not care particularly about the "words." But for myself, and I think for a great body, at least, of our Universalist people, our religion begins with, "I believe in God." If it's only a word to some, it is at least a word that has carried deep meaning and power to millions of people down through the ages. For that reason it deserves a measure of respect. Its meaning varies widely, and I suspect that is why we try to find a substitute. But all theological hair-splitting and all flippant disregard cannot do away with the reality for which the word God has stood from generation to generation. And often those most vocal in disclaiming the use of the word, are most faithful in their following of the guidance of eternal and all-conquering Love, not granting yet that Love is God.

These, then, are, as I see it, among the convictions that have come to us along the way in our search for universals.

1. The assurance that *Life Is a Trust,* to be shared, not exploited for personal advantage. That is only saying again what Jesus said much better, "Who saveth his life shall lose it, but he who loseth his life for my sake *and the Gospel's,* shall find it."

2. And the second is like unto it: *Sharing in Fellowship Is Growth.* William Morris has put it well, "Fellowship is heaven, and the lack of fellowship is hell; and the deeds that we do upon the earth, it is for fellowship's sake that we do them."

3. The way of life that Jesus taught is inclusive, not exclusive; universal, not separative, and the more closely we follow him in daily discipleship, the closer we come to the universal ideal we have set.

4. And fourth, *We Believe in God.* We welcome honest doubt, and sincere questioning is part of our freedom. We would exclude no one because he cannot join in this or any avowal. But we have had the disavowals freely expressed. We need the equally sincere and forthright testimony of the many, who, perhaps thru such very doubting, have come to the certainty of that power within us *and* above us, in which our lives find meaning and purpose and victory, for whom we have found no better name than God.

The search of course goes on, more than ever important as the years go by and "truth adds on to truth" in never-ending progression. Of this we may be sure, the closer we come to the universals, actually, the more of unity there will be among us, for truth is one. Perhaps that is the note on which this service should close. As we go to the deliberations of this assembly, and the difficult task of deciding for or against consolidation of The Universalist Church of America and the American Unitarian Association, perhaps we can have no higher challenge than to remember that under whatever form of organization, the great task that still will be ours is to pursue without faltering or fear, the eternal search for universals, confident that the fellowship of such searching will give a unity that the mechanics of denominational administration can neither give nor take away.

The Assembly at Worship

CHAPEL SERVICES for the General Assembly were held at the vesper hour of five o'clock in the Church, Wednesday afternoon, at 8:30, Thursday morning, and again at the vesper hour at five o'clock, Friday afternoon; in spite of the tightly geared program the services were well attended. The Rev. Gaston Carrier, Danbury, Connecticut, conducted the service on Wednesday. The Rev. Max A. Coots, Canton, N. Y., was the leader of the Thursday morning service. Mr. Joseph Schneiders of Horton and East Liberty, Michigan, was chaplain for the Friday vespers.

Quotations from these excellent chapel talks appear below.

The Future of Universalism

My brief remarks will be in the form of four questions. 1. What do we want to serve? 2. What are the obstacles in our path? 3. What are the opportunities awaiting us? 4. What must we do? We live in a time of mounting anxiety and confusion. And matters will grow much worse before they grow better. The awareness of crises has now reached the sidewalk and the sense of despair shall one day be worse than the Los Angeles smog. We, who are not overwhelmed by the size and immediacy of our problems, must speak to those who are, to those who fail to see the upheavals of our time in perspective. Our small segment of time and existence is wracked by violence and uncertainty and yet we must not forget the immensity of the total field of reality. Our reactions to this complex situation have been varied and many. Some of us have retreated to a doctrinaire conservatism resembling irresponsible escapism at many points. Others have leapt to blind ledges of doctrinaire avantgardism, futile and precious cultisms, incapable of helping anyone. The task before us is rather to concentrate our energies on the attempt to see contemporary realities for what they are, to postpone long-term projections and reconstructions of theology and philosophy. We ought as a generation to emphasize the shedding of illusions, to rest content if we have safeguarded the basis, the foundation of a truly human and universal synthesis which shall be possible at some future time, when a measure of stability shall have entered the dynamics which confront us.

Buffeted then, by the release of pent-up forces on a global scale, forces certainly beyond our direct control and almost beyond our understanding, what shall we choose to serve, to what shall we give ourselves, in what do we dare not falter? It seems to me that there are two levels on which we must answer this question; as men, and as religious liberals. As men we choose, do we not, to serve the cause of liberalism, that which pertains to free men and women in every aspect of life — the political, the economic, the social, and the cultural aspects. We want a world free from anxiety, free from want, free from disease, free from ignorance and misunderstanding. We want to combat autocratic tendencies and authoritarian centers of influence, all that would neglect and belittle human dignity. And we feel that our desire and struggle has the approval and blessing of mankind.

But the response that we bring to the problems of life today is more than the response of a liberal humanity, it is the response of religious liberalism. We believe that the most effective service to liberalism can be found in serving the liberal church because a healthy liberal church is the perfect example and contrast to all the anti-life and anti-human forces at work in the world. We believe in the liberal church as a shared experience in the empirical discovery of freedom within and freedom together. We believe in the liberal church as a religious fellowship which can, in each community, represent the most solid, the most permanent and the most influential force for enlightened humanitarianism. And so, against the background of multiple revolutions going on in the world, we hold steadfast to the ideal of a religious community which brings our problems into focus and provides our scale of observation. What do we want to serve? Layman and ministers alike, it is the liberal church we want to serve. In this, broad humanity has not yet joined its strength to ours.

If so, if we wish to serve the cause of freedom through the liberal church, what are the obstacles in our path? What is working against us? Here again, speaking both as men and as religious liberals we face many *surmountable* problems. The whole earth shares the fearful problem of overpopulation, the problem of the colored races' justified hatred of the white race, the problem of expediency as an instrument of international policy, the problem of preserving classical humanistic values when dependence is upon a social,

rather than a natural environment, the problem of the vast influence of Rome upon the climate of freedom everywhere, the problem of obtaining adequate information on current world developments (to me the greatest single threat to freedom today), to name but a few of the major obstacles we face today. Naturally, the religious liberal has a share in all of these and he also has a few of his own. He spends too much time on institutional housekeeping of a peculiarly ineffective sort. Too rarely he amasses sufficient leverages on selected and significant enterprises. He is too often plagued by verbalisms, unresolved nostalgias and emotional rigidities not recognized as such. He lacks the clear identity so necessary to himself and to his task. His character is not as simple and as bold as it ought to be. More iron is needed in the blood. The liberal church is too much of an old shoe. Idiosyncrasies play too large a role in our exercise of freedom.

Happily, the dust and clouds of turmoil through which we must live our days contain opportunities greater than our inadequacies and greater than the threats to us. Our inadequacies, our limitations find compensation in the *necessary opportunities* open to us as men and as religious liberals. The whole earth will see the disappearance of scarcity as man's productive capacities become increasingly possessed by all alike with unbelievable speed, the whole earth will enjoy the conquest of disease and pain, the whole small earth is seeing the rise of a world community — sharing a basic culture and sharing simultaneous and similar stresses, and the whole earth shall *profit* from the *suicidal* character of war. We, as religious liberals shall reap a rich harvest of noble obligation from the philosophical bankruptcy of traditional religion, from the increasingly evident immateriality of science, the convergence of science and philosophy, and from the conspiracy of accumulating knowledge to favor and to shine upon Universalism.

In a world where tragedy and hope are of such magnitude, what must we do as men and as religious liberals? What is the long view of the matter? What are the stakes? We must understand that insofar as the foreseeable future is concerned we are playing for keeps and that humanity must evolve quickly into spiritual greatness or perish. And for this we must rediscover and reaffirm the final worth and permanence of value and of meaning. We must see that whoever we are and wherever we are we have a responsibility to humanity everywhere, and that our responsibility once accepted does make a difference. And we who are religious liberals have the further duty of making the liberal church so irresistibly beautiful and joyful and alive that mankind shall reasonably look to it for inspiration and guidance. Are we who now serve the liberal church willing to give that much and to work that much and to hope that much? Appearances may never give us away but rest assured that *outcomes* surely will.

— Gaston M. Carrier

To the Greater Good We Can Become

For a moment in time — a million-century moment — earth raised her "terrible lizards," even as they went, up from their shadows crept the weaker and more timid ones, the mammals: mesonyx, brontops, moropus, and tetonius. Some lumbered to extinction, while others changed to longer life. Through centuries of time, when time meant nothing, they lived their while, but all the while the sires of man clung to the treetops with hands that would someday move the world, and tiny almost-men crept into crevasses of fear, unaware that in their soft differentness lay the crude materials of manhood.

* * * *

So man became! Shaped from the dust of the universe, into which was breathed the vapors of a molten world and the breath of volcanoes. Spawn of rain and rock and heat of sun. Offspring of dual-mothers: earth and sea. Brother to the trilobite, the dinosaur, the hairy mammoth, but more than they, for he now walked upon the dust they had become.

Out of the trees and crevasses, he came to walk the land . . . upright and bearing in his clever hands the ax, the spear, the bow: things to make his weakness strength. Wonderful how he clothed his nakedness with skins and warmed his shiverings with tamed wild-fire — but more wonderful how he chipped the flintiness of his isolation into the family, the clan, the tribe: the things that made his weakness strength. Astounding that he contrived to make wild seeds sown, row by planned row, fill his stomach — but more astounding yet that he contrived gods from wild fears and molded meanings from his wonderings to fill his heart. Marvel at his stick and stones, but marvel more at the less malleable ores of himself from which he refined, however crude, his confidence, his love, his hopes and visions of what might yet be.

Because of hand and eye, he built and shaped: digging stick, plow, harvest combine . . . spear, gun, and atomic bomb. But see more than these marvels, see the miracles: single self to family, to clan, to tribe, to nation, to human brotherhood . . . pushing open boundaries, demanding that his gods grow up to match

his bigger mind . . . hating himself for his hates that he could love himself for all his loveliness . . . reaching in hopefulness beyond the ancient swamps of his brutality and beyond the tidal pools of his indifference . . . struggling against his saurian-self . . . growing out of his dismal past, even while standing knee-deep in its mire. From self to more than self, from the alone to the together, from isolation in life to kinship with all time and life. Thus man has become, and as he has become, you are.

* * * *

Be cautious, though, for we are but lately standing up from what we were. The sluggish swamp is in our heritage, for all the passing of time. The lizard-screech and the neolithic grunt echoes, even yet, in our sophisticated ears.

Be proud, for we are music makers and poets, preachers of sermons on mounts and dreamers of dreams under Bo trees. Yet, be cautious, for, though we are thinkers of new theologies, the means for making moats to hide behind and for fashioning siege engines to fling stones of new-found narrowness, still live in us. Behind our stature, squats the dwarf. We are also Inquisition, demagogue, racist, Hun, and Hitler.

Whatever man has been . . . Judas or Jesus . . . giant or mole . . . whatever man has been, we are, and what we are we may become.

Now no instinct marks the way, and choice alone is ours . . . choice between what we are and vision of what yet we can become.

Which way grows life? I think from self that is to self that is much more than I am now, and I and you must choose, in trust, in this precious present, in this fragment of time . . . all other choice, makes fossils of our footprints.

Now to all that man has been, we give our honor . . . to all the good he has become we give our reverence . . . but to the greater good we can become, we give ourselves. Amen. — Max A. Coots

The Peasant Who Dreamed as a Prince

"Distill for me, a song," he said.
"A song containing all the wisdom of the world,
"A distillation of philosophy, the arts and sciences,
"Of knowledge known or to be known.
"Make a song of this, and be my singer.
"Sing it always, night and day,
"So I may hear it always.
"Sing it till it penetrates the deepest reach
"Of my most unconscious mind."

So there was a song the singer learned,
A song the singer sang,
A song, the distillation of all wisdom in the world.
And in his dream
The poor Princely Peasant heard
And learned,
And finally awoke.
The dream was gone,
But the song remained.
It was of sweetly pleasant sounds
And so,
Tho silence is wisdom,
And wisdom is silence,
He sang this special pleasant song —
This Peasant who dreamed as a Prince.

* * * * *

There are dungeons to hold a man,
Impenetrable walls, above and below and around.
Like the impenetrable stuff
That holds man to his earthiness.

But the Peasant who dreamed as a Prince
Had his song.

The walls of his dungeon
Mock the Peasant who dreamed as a Prince.

But often he smiles,
Remembering the world
As completely contained,
As his small separate place.

And he sings his song,
A song that pours through open windows,
And many stop to listen.

* * * * *

"Man will never know how tall he is,
Until he gets up off his knees.

Wasted in kowtowing to imagined gods,
He increases nothing,
But diminishes himself.

Man will never be
Anything of worth
Until he stretches himself,
From birth to death,
Limb by limb,
Breath on everlasting breath.

Too long, O, much too long
Have we filled our skies with luminous stars;
Been stilled and overawed by night,
Run from the fright-voiced winds,
Pursued a seeming insignificance.

Now I hear you talk of galaxies
Beneath the upturned fires of night.
Talk galaxies, talk if you will, universes.
But even down the far slope of your broadest imagining,
I follow side by side,
Stride by stride I match your search —
And in my searching
Stretch purpose on my earth.

Long ago, long, long ago — a child,
I knocked at doors of the mind
Marked: "Private — Do Not Enter."
But as a child
Recklessly I pushed aside and pushed on through.

You, man, you!
Though glued to this magnet mother earth,
You, man, you
Will never know how tall you are
Until you get up off your knees!"

— JOSEPH A. SCHNEIDERS

A.U.W.

(Continued from page 293)

loan to churches. Since 1923, thirty-eight thousand dollars have been loaned; fifty-three loans have been made to forty-three churches in eighteen states.

Mrs. Norman F. Whippen, reporting for the Nominations Committee moved the adoption of the report. The following officers were elected:

President: Mrs. Emery L. Hamlin, Florida

First Vice-President: Mrs. Robert T. Dick, Ohio

Second Vice-President: Mrs. Herman H. Genhart, New York

Recording Secretary: Mrs. Earle T. McKinney, Maine

Treasurer: Mrs. Lester W. Nerney, Massachusetts

Trustees: Mrs. Kenneth S. Hubbard, Connecticut
Mrs. W. L. Ritchison, Ohio
Mrs. Gustav H. Ulrich, Vermont
Miss Edith N. Winn, Massachusetts

Chairman of Nominations Committee (1959-1961): Mrs. William R. Walsh, Massachusetts

Mrs. Holbrook Mulford of California acted as parliamentarian during the business sessions.

Mrs. Dorothy Harrison, Massachusetts, reported on Registration. One hundred and seventy-five women registered from nineteen states. One hundred and sixty-four were affiliated with Universalist Women's organizations. There were forty local officers and ten state officers.

The sixty-second Convention of the Association was adjourned and the delegates were free to attend the dramatic highlight of their sessions, *Souvenir, a Reminder of Ninety Noble Years* (*a pageant in Ten Episodes*), written by Laura S. Hersey, former president. The narrator was Mrs. Hersey and the accompanist, Mrs. Philip R. Giles. The pageant covered the history of the women's organization from September, 1869 to the present day and the installation of the officers selected at this biennial.

The members of the cast numbered over thirty including three men, the Rev. Lyman Achenbach as DeWitt C. Tomlinson, in the first episode, and Dr. Arthur W. Webster as S. Herbert Wilkins in the seventh episode in the Wilkins' Sitting Room at Salem, Massachusetts; Dr. Carleton M. Fisher as Carleton M. Fisher in Mrs. Marjorie Springall's living room, Malden, Massachusetts, when plans for the work of the Service Committee overseas were made in 1945.

The costumes of the cast were lovely and authentic for the episode in history which they represented. This is a thrilling pageant and should be shown in every A.U.W. in the denomination.

A.U.W. Luncheon

Two hundred and seventy-five attended the luncheon of the Association of Universalist Women, held in the ballroom of the Hotel Syracuse, Friday, October 30. Mrs. Leon S. Simonetti offered the Invocation. Mrs. Robert T. Dick presided and introduced the speaker, Dr. Murray Banks, psychology professor and author. Dr. Banks is the author of several books in his field of psychology and spoke on *What to Do Until the Psychiatrist Comes*. Dr. Banks made ten points on "How to Live With Yourself" and illustrated them with amusing and witty stories.

Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. We pay for a single fighter plane with a half billion bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people . . . Is there no other way this world can live?

— *Dwight D. Eisenhower*, April 19, 1953

The Spirit Was in the Wheels

THE Orthodox call it "the Holy Spirit" and regard it as one of the major manifestations of Almighty God. Liberals call it respect for the supreme value of human personality. Jesus equated it with man's supreme duty of love to his God, "And the second is like unto it, Thou shalt love thy neighbor as thyself." This precious reality which Hosea Ballou called "brotherly love" was the very present and motivating force of the Syracuse meetings. Even in hours of greatest strain, tension, and fatigue, this spirit was expressed, as it has always been expressed by those committed to religion, by "speaking the truth *in love.*" Concerned as we were with organization, giving most of our time and energy at Syracuse to gearing the wheels of organization to new patterns, "the Spirit *was* in the wheels."

So it is that both Unitarians and Universalists have returned from their separate and joint meetings, not only with a sense of relief from anxieties and with satisfaction of achievement, but also in a spirit of profound gratitude. These meetings constituted a major test of our so often expressed belief that men and women of widely differing theological convictions can sustain continuous religious fellowship under strain. This, of course, authoritarian orthodoxy denies by its very authoritarianism. We did sustain our religious fellowship under strains that have been building up, not simply for a few hours, but for several years. For this we *are* grateful beyond power of expression.

Built into our very gratitude, however, is an equally profound humility, born of painful knowledge of our weaknesses and clear understanding of further trials ahead. At Syracuse, a positive and major step *toward* consolidating the national organizations of the American Unitarian Association and The Universalist Church of America was taken. The manner of procedure of the whole affair is bright with promise for the future. Realization of that promise depends entirely and continuously on the maintenance of clear heads and warm hearts.

Just what did we do at Syracuse? The bodies of legally constituted delegates of Unitarian and Universalist legislative assemblies voted to recommend to their local churches a specific plan for "consolidating" the A.U.A. and the U.C.A. The recommendation included machinery for voting on the plan by local churches on or before March 31, 1960, and ratification by special assemblies of both churches in May, 1960. There will follow, if affirmatively voted, an interim year of organization after which, the first assembly of the new "Unitarian Universalist Association" will perfect organization by the election of officers.

The heart and soul of the action *to date,* its essential purpose and nature, is expressed in two of the shortest paragraphs in the entire twenty-three-page mimeographed document. The first of these relates the new association positively to "the Judeo-Christian tradition." To many good liberal religionists whom we regard as very, very high grade Christians (whether they like the name or not), this is a secondary matter. To many thousands of equally good and intelligent religious liberals, this is a major matter. For such, as also for this writer, the difference here involved is the difference between rootless cult religion and high world religion. By this, however, we do not for one minute say that any of our fellow Universalists or Unitarians are cult religionists. At Syracuse, all of us as universal religionists of actual historical Judeo-Christian origin were arguing over *a form* of wording. This, the secular press representatives, for the most part, did not understand, for which we do not blame them. This also some of the orthodox church press representatives chose not to understand for which we cannot entirely excuse them. The new liberal religious association, if and when it comes into being, will relate itself with pride to its Judeo-Christian heritage, and perhaps (alas for the vanity of human nature) with greater pride than otherwise, just because orthodoxy arrogates to itself unjustifiable authority to read us out of Christendom.

The second heart and core matter of this plan now recommended to our churches was passed with surprisingly little debate considering its extreme importance for the long future. This was Section 3 of Article II. "The Unitarian Universalist Association hereby declares and affirms the independence and autonomy

of local churches, fellowships, and associate members. . . . . ." The debate centered about the question of whether or not this section guarantees our historic congregational polity as does the more specifically worded amendment which had been earlier offered and rejected by the Joint Commission. The outcome of this debate satisfied the questioners so that the section was voted without opposition. In this connection there appears to this commentator an important unfinished job relating to the plan of association. We are convinced that our legally trained members should make a careful study of this matter and see to it that local congregational church polity is assured beyond doubt in whatever plan be finally adopted (if adopted).

Two things we must keep clearly in the foreground of our thinking, our speaking, and our writing. First, we neither merged nor consolidated Universalism and Unitarianism at Syracuse. We voted to recommend a plan of consolidation to local churches, which plan must again (if approved by local churches) be ratified by a subsequent delegate body. Second, our votes were not unanimous in either the Universalist or the Unitarian sessions. The thirty-three Universalist delegates and the forty-three Unitarian delegates who voted negatively represent many hundreds of individual fellow religionists. Further, of the Universalists who voted affirmatively we know that some voted under instructions that reserved full rights of their parishes later to vote negatively on any plan submitted.

This is neither the time nor occasion for irresponsible back slapping enthusiasm. It is a time of greatest need for prayerful rededication to our faith. At high moments in Syracuse, the Spirit *was* in the wheels. We pray God that it remain in our minds and hearts through the months that are ahead.

"If we have brotherly love there is no disagreement that can do us any harm; if we do not have brotherly love, no other agreement can do us any good."

THANKS FROM ALL UNIVERSALISTS

SINCE we have no official authority whatever to cite anyone, we now proceed in the good old-fashioned, anarchistic, Universalist manner to cite a number of our fellow Universalists to whom our entire church is deeply indebted for both the efficiency and the high standard of procedure which characterized the Universalist sessions of the recent Joint Biennial Meetings. This, we do with no slightest qualms, for we are simply making articulate the feelings of delegates present and scores of hundreds of folks back home in the local churches.

The delegates at Syracuse faced an agenda of reports and action on reports, recommendations, resolutions, bylaw amendments and elections *in addition to* the overshadowing report of the Joint Unitarian-Universalist Commission on Merger which needed much time for discussion. Without the efficient preparation and continuous functioning of the national Committee under the chairmanship of Dr. Fenwick L. Leavitt, Jr. assisted by Dr. Robert L'H. Miller, and the local committee chaired by Theodore C. Martin, helped quietly by the local minister, Dr. Ellsworth E. Reamon, the Assembly would certainly have bogged down and perhaps failed miserably. The affair succeeded in no small degree because of the excellence of the organizational arrangements services which all of us accept without much thought; to the hard-working and so skillful committee members, both local and national, a heartfelt *thank you* from your fellow Universalists.

To Alan Sawyer, Sr., learned and patient parliamentarian; to Max Kapp and Wilson Piper and all of their fellow members of the Joint Commission on Merger; both Universalist and Unitarian; to Melvin Van de Workeen, Kate Briggs, Donald Beebe, Carl Westman, Henry Mayo, and Charles Vickery, of the Joint Consultation Committee; for loyal labors long and hard, early and late: Thank you, good friends all!

AND SO?

Once in a while the editor of *The Universalist Leader,* in the midst of his labors on behalf of The Universalist Church of America and its hard-working auxiliaries, recalls the fact that part of his job is to raise a sustaining fund for the magazine each year.

This year is no exception. Indeed, we need a larger amount for our sustaining fund than the year before. If you or your church or your state convention have not yet made a contribution to the 1959-1960 Universalist Leader Sustaining Fund, please do so soon.

If you are too busy to act on this matter now, know that a New Year's present is just as good as a Christmas gift. Our financial year has only three months left.

And so, A Merry Christmas and "God bless us everyone."

Labor disgraces no man -- unfortunately some men disgrace labor.

—U. S. GRANT

MINISTER'S ASSOCIATION MEETS

The national Universalist Ministers' Association held meetings in Syracuse on Tuesday and Wednesday, October 26 and 27. At the business meeting on Tuesday, discussion was held on the possibility of a more adequate budget for the Association, resulting in a vote to increase the dues to twenty dollars a year for members. A report was received of the Executive Committee on its activities with regard to association with the Unitarian ministers' group. The. Rev. Robert Bowman was elected President.

On Wednesday afternoon, the ministers heard, and discussed in small groups, the paper by Dr. Robert B. Tapp, Dockstader Professor of Theology, St. Lawrence University, on *Theology for Universalists*. Interest ranged around the position taken by Dr. Tapp that . . . "the liberal posture is necessary as a mood and method, but falls short of being an adequate theology." Its omissions "are the categories of the 'mystical' and the 'excellent.' " Other points of discussion concerned the "purpose" of liberalism. "Whatever orthodoxy should be standing for, can be better sought in the liberal tradition. . . . Did we ever cease to be religious when we became liberals? We sought escape from the arrogance of religious parochialism which said 'this way is the only way', but not from the need to be on 'the way'." . . . . "Religion is our central purpose and to help men to see and serve the highest reality ought to be our major goal." After much consideration it was generally appreciated that Dr. Tapp's paper made the vital point that true liberalism depends on "theological" beliefs which undergird the "moods" and "methods" more commonly recognized. — ALBERT F. ZIEGLER

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

DISTRICT OF COLUMBIA

Washington — 11 A.M.
1810 Sixteenth Street, N. W.
Dr. Seth R. Brooks

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

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Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

The Georgia Universalist Convention needs a mimeograph machine, at least letter capacity. Anyone having a machine at a reasonable price, communicate with Haynie Summers, Turin, Georgia or Charles Bowers, Canon, Georgia.

OBITUARIES

ELIZA TURNER HOSKING

The Rev. Eliza Turner Hosking, a resident of Foxboro, Mass., since 1918, died at her home, November 9, 1959. Mrs. Hosking was born in Providence, R. I., the daughter of Perez and Sarah Turner. She attended the public schools and preparatory seminary at Clifton Springs, N. Y., and graduated from the Theological School of St. Lawrence University, Canton, N. Y., in 1894.

Ordained to the Christian ministry in June of the same year, she served the Universalist Churches at Mottville and Zanesville, N. Y. After her marriage to Sidney J. D. Hosking, a field representative for *The Universalist Leader*, a denominational publication, Mrs. Hosking traveled extensively with her husband and supplied in the pulpit where needed. Following the death of her husband, Mrs. Hosking served as the matron of the Doolittle Universalist Home, Foxboro, Mass., for four and a half years and was employed for several years as a social worker in Boston, being associated with Trinity Neighborhood House and the Inglesside Home School for Girls.

Surviving are two sisters: Miss Melvina A. Turner, Foxboro, Mass. and Mrs. Irving L. Walker, Rochester, N. Y. A memorial service was held at the Universalist Church, Foxboro, November 12, the Rev. Weston A. Cate, D.D., minister of the church and Chaplain of the Doolittle Universalist Home, officiating. Burial was at Foxboro.

MARTHA GARNER JONES

The Rev. Martha Garner Jones, a Universalist minister for sixty-five years and well-known in the middle west, died in Springfield, Illinois, on Sunday, November 1, at the age of 93. Since her husband's death in 1947 she had made her home with a niece, Mrs. Laura Lawson.

Mrs. Jones taught school in Kansas for five years, at first in a sod schoolhouse at a salary of twenty-five dollars a month, and then decided to prepare for the ministry. She graduated from Ryder Divinity School of Lombard College in 1894, and soon afterward

(Continued on page 306)

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— *W. W. How*

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PASADENA ENTERTAINS RELIGIOUS EDUCATORS

Throop Memorial Church was host to the Fall Conference of the Liberal Religious Education Association, Southwest, Saturday, October 10. The day began with registration at 9:15; seven afternoon workshops discussed techniques and problems on all levels from kindergarten to adult education. Theme speaker at the noon luncheon was Dr. Paul V. Irwin, associate professor of Religion at the Southern California School of Theology (Claremont).

JONES

(Continued from page 305)

was married to a classmate, the Rev. Leon P. Jones. She was ordained later in that same year, and together, they served as co-pastors in several churches and circuits in Illinois, Indiana, and Ohio; in the Clinton circuit in North Carolina, and twice in Ruthven, Ontario.

She had made plans for this final service concluding with the words, "There are many things I would like to write about the long life I have spent as a messenger of what seems to me the greatest faith ever held by mankind." The service was conducted as she had requested by Dr. Stanley Manning, and burial was in the cemetery at Williamson, Illinois.

DOOLITTLE UNIVERSALIST HOME

Annual Meeting

The Annual Meeting of The Doolittle Universalist Home for Aged Persons, Inc. will be held at the Home, corner of Bird and Baker Streets, Foxboro Massachusetts, Wednesday afternoon, January 27, 1960, at two o'clock: to hear reports of the treasurer, auditor, board of trustees and house committees; to elect officers and trustees of the Home for the ensuing year.

A social hour will follow the meeting, and all friends throughout the denomination are cordially invited, and urged, to attend this meeting.

— LOUISE P. INMAN, *Clerk*

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Rev. Eino Friberg will be examined on application for a license as an ordained clergyman on December 16, 1959, at 2:30 P.M., at 125 Mt. Vernon Street, Boston, Mass.

NEW YORK FELLOWSHIP COMMITTEE

May 11, 1959: Lay License renewed for Lucille Smith.

October 22, 1959: Probationary License granted to Raymond Nasemann.

— MAURICE W. COBB, *Secretary*

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MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

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BOOK REVIEW

MEMORIES OF EBEEME
By Sue Jenkins
Exposition Press
Price $2.50

Ebeeme is the name given to three small lakes in Pleasant River, one of the lovely branches of Maine's well-known Penobscot system. It is a section of Piscataquis County which, until recent years, was primitively isolated from the more frequented routes of travel.

Mrs. Jenkins, in her little book, *Memories of Ebeeme*, paints pleasing word pictures of the delights of many years of summer camping in the Ebeeme from the time when lake and forest were relatively undisturbed, and nature was abundantly prodigal with flowers and birds and larger animals, to these later years when improved roads have made it possible to "coast right to the back door."

All those who have summered on a Maine lake and have watched the day come in the breathless hush and go in the exotic blaze of sunset, have heard the loon's desolate cry or watched the trees bend to the fury of the storm, will read Mrs. Jenkins' little book with a nostalgic longing to get back to the simple delights of nature and closer to nature's God.

— Ida M. Folsom

McMILLAN RETURNS TO KANSAS

The Rev. Donald McMillan, who in recent years has served Unitarian and Universalist parishes in N.Y. and New England, settled as minister of the Universalist Church of Hutchinson, Kansas in October.

The Hutchinson Church has not had a settled pastor since the Rev. James W. McKnight left in the summer of 1948. The pulpit has been served by supplies from Wichita University, seventy miles away. Hutchinson Universalists are happy in renewing a program which includes a resident minister once more.

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Aug. 58

(Section 520, P.L.&R.)

NOTICES

MASSACHUSETTS FELLOWSHIP COMMITTEE

At its meeting, October 21, the Committee voted to: grant a Letter of License for one year to Richard McConn; to grant Reciprocal Fellowship to Charles Whittier for the duration of his ministry in Danvers; to renew the License of Charles Gaines for one year, with the right to administer the ordinances continued; to renew the Lay License of Kingsbury Badger for three years; to offer Donald McMillan in transfer to the Midwest Committee; to offer William Slater in transfer to Connecticut; to recommend that Peter Knost be granted the Right to Administer the Ordinances; to accept Janet and Vinson Bowering in transfer from North Carolina.

— ALBERT F. ZIEGLER
Secretary

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Mass., Friday, December 18, 1959, at eleven o'clock.

Mrs. John H. Miller will speak on *One Great Fellowship of Love.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CI 7-9078.

— MARION H. PIKE, *Secretary*

SIMONETTI RESIGNS

The Rev. Leon S. Simonetti, for several years minister of the Universalist Church, Utica, N.Y., has resigned his pastorate. Mr. Simonetti's resignation took effect December 1, 1959.

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